THE MISSIONARY HERALD

JANUARY, 1926

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Merger Problems

In the Home of General Feng

Mexico—Then and Now

"Father Fritz"

Why We Stay in Turkey

Kobe College Jubilee

Sulochinabai—Head Mistress

V. 122
1926

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OUR POLICY

THIS periodical, that began as *The Panoplist* in 1805, and continued as *The Panoplist and Missionary Magazine* in 1808, became *The Missionary Herald* in 1818. With this number we begin our one hundred and twenty-second volume.

The *Herald* has had such a noble history that today it commands the confidence of the American Christian public, both within Congregational circles and without. In England, too, on the Continent, and in various lands abroad, it is regularly read and trusted. We wonder if any missionary magazine has even been so blessed with real friends.

One reason for this confidence and affection has lain in the time-honored editorial policy of our magazine. It has ever aimed to win more than money for a Board treasury; its primary purpose has been to win men to a Cause.

The *Herald* has never specialized in financial appeals. As an organ of a great missionary society in dire need of money all the time, to keep a vast system of Christian work in operation the world over, it has been of tremendous financial assistance; yet never so at the expense of its primary spiritual purpose. In fact, funds from the living and legacies from the dead have come more from the informing and inspiring elements in the magazine than through any direct financial promotion. The editors, by putting the news of the Kingdom first, have helped to develop and sustain the missionary mind and motive, without which this movement is dead.

The present editorial staff of the *Herald* has a sort of "3 V" slogan, a "Vision—Voice—Volunteer" watchword. We would have our readers see the missionary, his field, his institutions, his mind and heart, his life; the native Church, its degree of progress, its purposes and powers; the peoples and nations among whom this Christian work of ours is done, their capacity, dreams, needs and promise. We would like to have this vision given in such a way that the bigness, the attractiveness, the duty of it all cries out like the voice of God to the reader, to impel him to give himself and all that he hath, wholeheartedly, unreservedly, to God and His work for the world.

And may the New Year bring us all new vision, new voices, and the will of the Volunteer!

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PRAY FOR CHINA!

THE CHRISTIAN cannot fail to see that God is expressing Himself in the spiritual re-creation taking place in China. Inevitably this is a matter of deepest concern, for it is indissolubly connected with the growth and development of His Kingdom on earth.

By throwing the whole power of their prayer and spiritual vigor into the balance, Christians can help to make the impact of truth and righteousness invincible. They are faced with an opportunity without precedent in modern times and almost incomprehensible in its immensity. Conflicting idealisms, misconceptions, lack of sensitiveness, may irreparably delay or set back the flowering of Christ's spirit in the mind and heart of new China.

For these reasons the following are suggested as coming within the realm of prayer needed at this time:

1. That those who are leading Chinese thought may be actuated by unselfish motives, by pure purposes, directed by Divine wisdom, and empowered by the Holy Spirit.

2. That missionaries may be given the discernment of the great love to penetrate "accidentals," finding God's grace underlying and having the supremest consciousness of His undergirding presence, and confidence in His ability.

3. That evilly disposed persons may be effectually hindered from interfering with the legitimate expression and growth of those forces and ideas which directly result from the activity of the spirit of truth.

4. That all Christians may be rendered extremely sensitive to the vastness, the intricacy, the dangers, and the wondrous potency of the upheaval and unrest now manifest in the world as related to the extension of God's Kingdom.

5. That God's spirit may not be fettered in the slightest degree but that because of energies now released His Kingdom might break forth in the world in unmeasured richness and power and with a glory never before imagined.

CHINA! No man can gauge her possibilities for affecting the future of the human race. To bring her in to the fold of endeavor and thus to link her up with all those who love God supremely is a task of unequalled magnitude. It challenges the utmost of faith. By joining forces now with God in a renewed devotion and consecration, we can bring to pass a revolution of the spirit that shall overwhelm the forces of evil and go far toward the establishment of God's Kingdom in this generation.

Let us PRAY.

Issued by The Committee of Reference and Counsel, New York, Representing the Mission Boards of the U. S. A. and Canada.

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HE PRIMACY OF PRAYER IN MISSIONARY PROGRESS

EACH Congregational pastor as "partner in a mmon task" recently received two letters: one om the National Council headquarters, signed by r. Potter, then moderator, and by Secretary Bur-n; the other from Doctors Allen, Chidley, and nayer of the Commission on Missions. Each em-nasized the necessity of "using the spiritual ap-roach to missionary and benevolent work." Each pplemented the other with practical suggestions.

These letters were significant. They came from en who were having to bear the burden of our nominational reorganization. Leaders in the pro-otion of better machinery, they were emphasizing e fact that "elaborate programs or mechanically anipulated drives can never be put over unless the iritual motives are constantly stressed"; and they ere raising the question, "Have we come to a mporary *impasse* in our denominational giving be-use we have been so busy on the machinery that e motive power has been neglected or forgotten?"

To those who, watching the thermometer of gifts se considerably above the real heart interest of e churches in missions, have been wondering what ould keep up the flow when winter came, these tters must have appeared like a touch of spring. heir faith in this common enterprise of ours must ave been revived. And as for those of us who have en engrossed in methods and programs of promo-on, with apportionment percentages and drives—hy, it is a little touch of Heaven to have our ought turned back to the Source of all spirit. We nd ourselves again. The divine order of things ets its hearing.

Thus we enter into the mind of Christ for His orld. When Jesus returned from his Survey of e field, He did not rush into feverish action, as e so often do, as if everything depended upon uman effort. His first thought was of God, "The ord of the Harvest," who alone could send forth borers. The first spontaneous cry of a heart full compassion for the multitudes was not "Go," nor Send," but *"Pray."*

The greatest Achiever of the ages, the Man who, all men, mastered himself while on earth, and untless millions since, the Prince of the principle peace that is molding the world into a brother-od, the very Revelation of God Himself—He found at prayer came first, and never failed to proclaim at power as the secret of success.

The primacy of prayer in missionary progress—hen shall we learn how to apply this vital truth? When shall we pass beyond the mere preaching of it? When will it become a practice born of a genuine conviction? When shall we be always strong? The lesson will be learned in time, and when it is, then, and not until then, we shall sweep the lands for Christ. We shall then "use the spiritual approach to missionary and benevolent work" and gain that "motive power" for breaking through the "temporary *impasse* in our denominational giving" that threatens today. Then we shall know what it is to have the heart of God for the redemption of human society.

Mrs. Montgomery, in her suggestive book, *Prayer and Missions*, speaks of a pastor of a small church, not wealthy, in a very small denomination, who, when asked how he had managed in his lifetime to raise a million dollars for foreign missions, replied: "My child, I turn the usual method round. Many ask people for their gifts and tell God. I ask God and tell people."

DAY OF PRAYER FOR MISSIONS

February 19, 1926

THE annual Day of Prayer for Missions, held under the auspices of the Council of Women for Home Missions, and the Federation of Woman's Boards of Foreign Missions of North America, has become a fixed feast in the Christian year, to which thousands of women look forward with eager expectation.

The program for the Day this year (February 19) has already been prepared by a joint committee of the Federation and the Council. The theme is: "In Everything By Prayer."

As this year is to be signalized by the study of prayer as a force in the Mission Enterprise, it is fitting that the day be really devoted to prayer; that those who attend should come together for thanksgiving, communion, and intercession, the instruction and inspiration furnished through addresses being used to serve this end. Dr. Helen B. Montgomery, the author of *Prayer and Missions*, with a committee representing both Council and Federation, has prepared a stimulating program for general use, this to be obtained through Miss Ella D. MacLaurin, 25 Madison Avenue, New York.

It is suggested that the offering on the Day, as in former years, be devoted to causes that belong to all denominations. In the home field, for example, the offering will go toward the work among farm and cannery migrants; in the foreign field, for Women's Union Christian Colleges and Christian literature for women and children. It is hoped

that each individual will have gathered her offering beforehand, and will bring it to the meeting.

The committee in charge feels especially anxious that the causes selected for universal prayer, both home and foreign, should be the ones chosen in each meeting, rather than some local cause or causes. The Council and the Federation which are promoting the meeting are each responsible for their causes, and are depending on the Day of Prayer celebration for a large part of their funds.

The condition of the world in which we live summons us to prayer with a great, compelling voice. If the hearts of the Christian women of America can be united in an outpouring of their souls to God, much will be done.

THE HEART OF HARTFORD

A LAYMAN of Hartford, Conn., has sent in ten dollars "to be applied to the operating expenses of the *Missionary Herald.*" This is in addition to his own subscription covering ten years. Needless to say, he is a man of a million. We wish he were free to tour the land in the interests of the *Herald.* If only one layman in every church should catch his faith in this method of missionary education and promotion, the old, old *Herald* would yet have a long, long life to live. How true it is, that where there's a WILL there's a way!

CHRISTIAN WOMEN AND THE WORLD TODAY

THE Annual Meeting of the Federation of Woman's Boards of Foreign Missions will be held in Vernon Room, Haddon Hall, at Atlantic City, January 10 and 11. The Executive Committee will meet on the afternoon and evening of January 9. The first public meeting will be held Sunday afternoon, the 10th, at 2.30 o'clock, with Mrs. E. H. Silverthorn, President of the Federation, presiding. The underlying theme of the meeting will be: "The Spiritual Fellowship and Resources of Christian Women in Facing: The Missionary Enterprise in Relation to World Peace, The Present Situation in China, International Relationships and Prejudice, and Industrialism as it Affects the Work for Women and Children."

A large group of missionaries, Board members, secretaries, and lay-women prominent in interdenominational and international work, will be present to help with the discussions.

A group of Oriental women will be the guests of the Federation, among them, Miss Tze and Miss Grace Yang of China, and Miss Esther Kantayya of India.

The problems to be discussed are of such vital importance to the future of all the missionary work being done by women, that most serious consideration should be given to them. The Christian women of the world are facing tremendous opportunities and responsibilities. Only as they unitedly face these problems can real results be achieved. Together, these representatives of the Christian women of the Occident and the Orient will consider not only the problems, but the great undeveloped spiri ual resources available for the solution of the pro lems. Such a meeting should mean real progres in the advancement of Christ's Kingdom.

The result of this gathering should be fa reaching, for the recommendations of the Finding Committee will be sent to all local Federations an to every Mission Board, for consideration and a tion. Every Christian woman who can possibl arrange to be at Atlantic City for these days i urged to be present.

TURKEY OR AFRICA, OR BOTH

A RESOLUTION bearing upon the work of th American Board in Turkey and Portuguese Eas Africa has grown out of the Annual Meeting a Washington. It was passed at Alto Pass, Ill., o November 9 or 10, by the Southern Association c Illinois. As it touches upon two vital question before the Board, it needs to be quoted in thes columns, as in the *Congregationalist.* The resolu tion is as follows:—

"Whereas there is a large deficit in the treasury c the American Board. In view of this fact, it urge that all money be expended in fields where the maximu result can be obtained with a minimum outlay; an whereas Turkey has, and is prohibiting the teaching c the Christian Religion by our missionaries in that cou try, although we spent over $306,000 in Turkey last yea in our schools and hospitals without the right to sprea the Gospel, and whereas Portuguese East Africa, wit a native population of over three million has been in ploring our Board for missionaries to teach their peopl the Christian Religion, and although for thirty years w have promised to send them missionaries, we have fo thirty years failed to keep our promise. Therefore b it resolved that it is the unanimous opinion of the Soutl ern Association of Illinois that it is the duty of th American Board to appropriate $30,000 for this wor and to send missionaries to the field to teach Christianit to these people who are anxious to receive it, and t withdraw sufficient funds from Turkey to maintain thi work, and to reduce our expenditures in Turkey by a least 50 per cent until such time as the Turkish Gov ernment will grant us privilege of teaching the Gosp to its people. Resolved that copy of this resolution b forwarded to the American Board, also to the *Congr gationalist* and the *Missionary Herald* for publication.

Upon the importance of both the opening i Africa and the work in Turkey there can be n question. The resolution agrees with the attitud taken by the Prudential Committee, and is an a tempt, we understand, to discover means for oc cupying both areas, particularly the Portuguese Eas Africa field.

The wording of the resolution makes it evide that the Association was not fully informed upo two important points. First, it reports that ov $306,000 was spent in Turkey last year. Our An nual Report for 1924 gives grounds for this stat ment, but in other parts of the Report it was state that under the head of "Turkey" was included th work carried on by the American Board in Syr for Armenian refugees, and in Greece, for gener work and for Armenian and Greek refugees; th being under the "Turkey Mission" so called. F

hese two departments of work alone over $80,000 f the sum quoted was used that year for work in he Near East outside of Turkey.

Second, there is a suggestion in the resolution hat the door is closed in Turkey for the "teaching f Christian religion by our missionaries." While is true that in Turkey the old methods of carrying on missionary work are not at present practicable, it is not true that the doors of Christian pproach to the people of that country are no longer pen. Experienced missionaries in Turkey are convinced that they now have opportunities of bringing o bear upon Moslems the claims of Christianity ar beyond their ability to meet. While they cannot teach the Bible or conduct Christian services n the schools, there is unlimited opportunity for ringing to bear upon all pupils the influence and ractices of lives inspired by Jesus Christ. As a ar larger number of these pupils are Turks than ver before, and as the homes of the pupils are pen to the missionaries, the opportunities are correspondingly greater.

The present Government has separated religion rom the functions of state. This has removed restraints from individuals which hitherto have made pproach exceedingly difficult, if not absolutely impossible. Deep religious thinking and questionings rompt pupils to searching inquiries about Jesus Christ. Perhaps we can do no better than to quote he recently published words of a Turk who unconciously pays a high tribute to the results of missionary work in Turkey. This confirms in a most mphatic way what the missionaries have repeatedly xpressed.

"The greatest secret of the missionaries' success is love. They begin with example and lead up to rule. They go from the concrete to the abstract, and this sort of propaganda is most fatal. They do not proclaim the principles of Christianity; nay, they do not even talk about religion, but by their attitude, their actions, their manners, by the help they give to the poor, by loving what is good, by mercy to the unfortunate, they try to show the loftiness of their religion. We see that the number of innocent Turkish children captured by these charms is constantly increasing. These children are weaned from their individuality and are becoming each an American Protestant; nay, more; not only a Protestant, but a missionary."

For some time, under the heartening influence of the Fairfield (Conn.) Association of Churches, the American Board has been considering once more the question of missionary occupation of Portuguese East Africa. There are encouraging indications that this can be done without cutting down in any other field. This we ought to do, while the other ought not to be left undone.

OUR 1925 INDEX

AN index covering the twelve numbers of the *Missionary Herald* of 1925 is now ready and may be secured free of charge. Please write Harvey L. Meeken, Agent, 14 Beacon Street, Boston. Libraries especially will wish to be supplied. Indices are never perfectly satisfactory, but we believe our Index for 1925 is quite usable. Certainly it is more carefully classified and more thoroughly inclusive than ever before and represents thoughtful study on the part of a trained compiler, Miss Grace Knapp.

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of November, 1925				For Calendar Year to Dec. 1, 1925			
	1925	1924	Increase	Decrease	1925	1924	Increase	Decrease
A. B.	$42,587.00	$42,224.00	$363.00		$506,805.00	$462,804.00	$44,001.00	
W. B. M.	11,316.00	11,527.00		$211.00	211,265.00	213,255.00		$1,990.00
W. B. M. I.	37,034.00	40,846.00		3,812.00	128,034.00	139,766.00		11,732.00
W. B. M. P.	2,632.00	2,610.00	22.00		25,118.00	25,161.00		43.00
C. E. S.	6,242.00	8,526.00		2,284.00	64,933.00	66,081.00		1,148.00
C. B. Society	14,389.00	14,731.00		342.00	100,309.00	103,742.00		3,433.00
C. H. M. S.	17,413.00	18,222.00		809.00	119,764.00	123,457.00		3,693.00
A. M. A.	17,790.00	18,855.00		1,065.00	188,598.00	193,940.00		5,342.00
C. S. S. E. S.	3,279.00	3,638.00		359.00	39,775.00	44,659.00		4,884.00
C. B. M. R.	4,521.00	4,938.00		417.00	49,119.00	51,118.00		1,999.00
Annuity Fund	1,653.00	1,701.00		48.00	13,275.00	13,050.00	225.00	
Foundation	3,498.00	4,607.00		1,109.00	33,445.00	24,182.00	9,263.00	
Totals	**$162,354.00**	**$172,425.00**	**$385.00**	**$10,456.00**	**$1,480,440.00**	**$1,461,215.00**	**$53,489.00**	**$34,256.00**

THE "LIBERATION" PARADE, CONSTANTINOPLE

OCTOBER 6, 1925

Pictures, by C. T. Riggs, taken at the Stamboul end of the Galata Bridge

The question of headgear bulks large in Constantinople just now. No student or teacher was allowed to take part in the Liberation Day parade unless wearing a hat. The University has accepted navy caps for its men students—each department to wear a different color: medical, red; science, green; law, blue, etc. Accepted for the women students is the form of hat worn by women in the French universities. All officials of tram and tunnel companies are requested to wear uniform hats similar to those of the railroad employees. Government has sent orders to the Vilayets asking that the use of hats be made widespread. Many hats have arrived at the custom house from Roumania and Bulgaria. It is reported that a monetary advance has been promised government employees to enable them to buy hats and uniforms.

THE PICTURES HEREWITH

At the top: Section of university students. Note the women wearing hats. All Turks.

In the middle: The "tin hats" made their first appearance on this occasion.

At the bottom: The military officers' training corps, or cadets, in new caps and uniforms.

THE WORLD WINDOW

By C. H. P.

A Week in Constantinople

Through the courtesy of Rev. F. B. Goodsell we ceive for the *World Window*, week by week, a *sumé* of the chief items of news in the press of nstantinople. In order to illustrate the nature of e changes going on in Turkey, and to indicate the aterial being handed to the Turkish public, we give low a condensation of Mr. Goodsell's *résumé*, the ents being for the week October 23–30:—

Government order closing all shops and institutions in celebration of Republic Day—Government officials instructed to wear full uniforms on Republic Day—Rumors of changes in Cabinet not confirmed—Military maneuvers at Kayish Dagh a great success—Angora elections ended—Great preparations in Angora for Republic Day—Minister of Sanitary Affairs removes Hospital for Children to the prefecture—Minister of Education appoints Professor Dickens of Belgium, Physical Director of Normal Schools—Telegraph line to Angora not a success—English capitalists apply for franchise to run auto busses in Constantinople—Tramway line begins construction of new line—Ceremonies incident to bringing water to Eren-Keui —Appropriation of 2,000 liras for arts and crafts course—Law expected making the hat the national head-gear—Students may wear Navy caps—Fifty-five medical graduates appointed to vilayets (districts) for public service —Non-Moslem schools must carry on secondary education in Turkish—Meeting at Jewish headquarters in interest of "Turkifying" the Jews of Turkey—Ministry of France proposes making sugar a public monopoly—Proposal to transfer arms monopoly to private company—Plan for making petroleum a Public monopoly—Changes in vilayets of Constantinople—Arrival of Professor Rock of Lyons University and inspection of Medical School—Many hats arriving from Rumania and Bulgaria—Petition for pardoning of Newspaper men condemned for criticising the government—Head of Medical School wired to go to Angora to treat Minister of Education—Railroad to Angora improved; ten trains in nineteen hours possible—German ambassador goes to Germany for three weeks—Committee of League of Nations to investigate Mosul dispute arrives at Alexandria—Forces of Greece and Bulgaria ordered by League of Nations to withdraw behind respective borders, investigation of dispute ordered, by English and French officers.

A Mohammedan Woman Ruler

The only Mohammedan woman ruler in the world s visiting London. She is the Begum (Queen) of Bhopal, a native state of India. Accompanied by son, several grandchildren, and thirty state officials, she is negotiating with the British Government the question of succession to her throne. According to an article in the *Christian Science Monitor*, her state is one of the best governed in the and. It particularly sets an example in the matter of temperance, a subject in which the Begum takes a warm personal interest. Her temperance reforms have involved a sacrifice of revenue amounting to four lakhs of rupees ($133,000) annually. The cultivation of opium is forbidden in her state.

Survival of Superstition in Japan

Recent papers from Japan contain frequent accounts of the suicides of young women as the result of ancient superstitions. In the old calendar the years are named in accordance with a scheme governed by two systems. One of these follows the twelve signs of the zodiac, which bear the names of animals; the other is based on the "ten celestial stems" of China, which are named after the five elements, each of which is divided into two known as the "elder and younger brothers." Certain combinations in the names of years, that are thus brought about, are considered unlucky. One of these is when the Chinese "elder brother of fire" joins with the Japanese zodiacal sign of the "horse." Girls born at that unfortunate time have the reputation of slaughtering three husbands before settling down to a peaceful life with a fourth. The year 1906 was of this unlucky character, and girls born then are now of an age when they would naturally think of marriage. Young men hesitate about becoming their victims, and their old-fashioned parents are still more solicitous lest their sons should be entrapped into marriage with girls now twenty years old. Care must be taken against deception on the part of the go-betweens, who arrange the marriages. Grief over the breaking off of engagements when the truth has been discovered, or the feeling of disgrace at being unable to get a husband, has been the cause, it is said, of many suicides, as the young women have thrown themselves into rivers or, as recently, in the case of three persons, into the crater of a volcano.

Against Philippine Independence

At the Institute of Pacific Relations held in Honolulu last summer, Judge David R. Williams, former member of the Philippine judiciary, explained why, in the opinion of many government officials, it would be unwise to grant immediate independence to the Islands. He took the viewpoint that the Philippines are not ready for independence, and that it would be a serious mistake, leading to disaster, if the United States should now withdraw. "No selfish motives," he declared, "cause some Americans to oppose present or early independence, but they sincerely believe that such a step would be a betrayal of our trust to the Philippine people as a whole." "American tutelage," he said, "has thus far been unable to reach more than an insignificant

part of the population, 90 per cent of which is still inarticulate, while a million or more pagans and Moros, occupying 40 per cent of the land area, have scarcely taken the first step on the long road to individual initiative in government."

Anti-Christian Use of Christmas

The Convention of the National Student Union of the Republic of China adopted the following plan:—

"We decided that Christmas Day, December 25, and the week December 22 to 28, should be observed as Anti-Christian Week. During this week, when the Christians are trying to recruit followers, every Student Union should stir up the mass of people to carry on all sorts of activities against Christianity. We must make the anti-Christian movement everywhere work toward anti-imperialism. Most important of all, Student Unions everywhere should collect facts and material regarding Christianity and imperialism in connection with the massacres which happened in Shanghai, Hankow, and other places. This can be used as concrete material for propaganda among the masses. We also should post anti-Christian picture postcards in lieu of the various kinds of Christmas cards used everywhere."

Rama VI, King of Siam

The recent death of the King of Siam calls attention to the remarkable influence of this "Oriental despot." His has been a reign of what the *New York Times* calls a "Benevolent Despotism." Educated at Oxford, he was impressed by the better aspects of Western civilization, and "returned with few of the fruits of the cabaret civilizations of Europe, to which so many princes of the Orient succumb." Siam owes it to his enlightened reign that her independence has been maintained between British Burma on the one side and French Indo-China on the other. King Rama has sought the advice of men like Professor Strobel of Harvard, and has availed himself of a British judicial advisor and a French legislative advisor. He has demonstrated that there can be successful coöperation between the East and the West. He has abolished polygamy, established a Pasteur institute, and has encouraged missionary effort. The American Presbyterian Board is doing a great evangelistic, educational, and medical work from Bangkok, as a center.

Moravians in Labrador

Commander MacMillan, who on his return from the Arctic regions was in Hopedale, Labrador, says: "Had it not been for the Moravians, whose service, with utterly inadequate funds, is little short of marvelous, there would not be an Eskimo alive on the Labrador Coast today. Our men attended service here in a spotless little church, with sand on the floor, women in combination of native and foreign costume on the right, and men, with their best red tapes tying in the tops of their sealskin boots, on the left. One Eskimo word makes a line of an ordinary hymn. Congregational singing by Eskimo is the chief feature of the service."

The Hindu's Weariness

The World Call for October contains the following poem, which, it says, was written by a Hindu and clipped from a Madras newspaper by Dr. Robert E. Speer:—

Weary are we of empty creeds,
Of deafening calls to fruitless deeds;
Weary of priests who cannot pray,
Of guides who show no man the way;

Weary of rites wise men condemn,
Of worship linked with lust and shame;
Weary of custom blind enthroned,
Of conscience trampled, God disowned;

Weary of men in sections cleft,
Hindu life of love bereft;
Woman debased, no more a queen,
Not knowing what she once hath been;

Weary of babbling about birth,
And of the mockery men call mirth;
Weary of life not understood,
A babel, not a brotherhood;

Weary of Kali Yuga years,
Freighted with chaos, darkness, fears.
Life is an ill, the sea of births is wide,
And we are weary: who shall be our Guide?

Good Deeds

Local Moslems, laying aside all religious differences, are succoring the Chaldean and Nestorian Christians who, driven out by Turkey, have taken refuge in Irak.

National appeal for refugees in Irak organized in England.

Theodore Dresser, Philadelphia, leaves estate of $2,000,000 for the aid of students of music.

"Red-cap" porters in Pennsylvania Station, New York, promise to give a dollar a year to educate that son of a porter who has highest marks in English, Mathematics, History, and Chemistry.

Society for the Prevention of Cruelty to Animals organized in Constantinople.

British commission drafts protocol for international agreement looking to the regulating on humane lines of enforced native labor in colonies.

Jorro, one of the biggest publishing houses in Madrid, is publishing a Spanish translation of Fosdick's "Meaning of Faith."

Mr. H. Aston Key of Johannesburg, Sub-Native Commissioner for South Africa, devotes freely an evening a week to advising natives in legal matters, in connection with the social center founded by the late Dr. F. B. Bridgman.

Japanese members of the Cosmopolitan Club of New York are raising $1,500 to enable an American college graduate to study in Japan.

The Mexican Government has declared war without quarter on narcotic drug venders, Chinese and others, who have become perniciously active since the War.

MERGER PROBLEMS

By SECRETARY CORNELIUS H. PATTON

THE National Council having voted that the four Foreign Boards of the Congregational Churches should be combined in one Board, and the merican Board and two of the Woman's Boards ving approved in general of the plan, it behooves e members and friends of the Boards concerned be studying in detail what may be involved. By ay of stimulating thought on the subject I am ked to state the major problems which will be ming to the front during the next few months. hey may be classified as those that relate to adinistration on the mission field, those that relate administration at home, and those that relate to ie maintaining of interest at home.

Fortunately the problems abroad are not difficult solution. For years certain of the missions have een entertaining the hope that there might be a mplete unification of the work as between the merican Board and such Woman's Boards as may operating in a given field. Much progress has been ade in that direction, and it will be easy to take ie remaining steps when once a decision is reached the home base. Fortunately it is not necessary complete the union structure at home before these eps are taken abroad. They will relate to the mplification of treasurers' accounts, the standardng of salaries and allowances of missionaries, reater freedom in the locating of missionaries and the assigning of work, and the securing of a cientifically balanced policy as between various initutions and lines of work.

At the home end of administration there, of ourse, will have to be one main office instead of our, as at present, with departments covering the ork of the American Board and that of the three Voman's Boards. A fresh study of the division f executive work would seem to be demanded. The resent structure is composed of a foreign departent, charged with the oversight of the missions; home department, to secure the money, the reruits, and to educate the home constituency; a edical department, to care for the health of misionaries and to supervise our medical institutions; n editorial department, to issue the periodicals and produce the necessary fugitive literature; and a reasury department, to handle the reception and isbursing of funds and to care for the properties f the Board. In charge of each department are ecretaries or other officials, acting in a collegiate elation, under the Prudential Committee.

The organization of the American Board is dupliated, as to its main features, by the several Woman's oards. Will this be the best arrangement when l our forces are combined? Should we abandon ie idea of coördinate officials, which has worked admirably for over one hundred years, and elect ie general secretary, with departmental heads orking under his direction? Some are urging such a course as making for simplicity and efficiency. On the other hand, is it necessary to maintain so many departments? Should there be only three, or possibly two, with a corresponding reduction of head officials? Would it be well to place editorial work under the home department, or can better results be secured by a separate arrangement, as at present? Is it wise to have missionary education bound up so closely with promotional affairs, or should there be a separate department for that most important line of work? Many questions of this nature are bound to be asked.

Careful study will need to be given to the realignment of secretaries under the new plan. Should there be no distinction between men secretaries and women secretaries, each department being staffed with men and women officers, as the work may require? Or, should the women's share of the work be set off as a distinct yet coördinate department, covering practically the present operations of the Woman's Boards?

A fundamental consideration is the organization of the new Prudential Committee. With thirty-six members, coming from all over the country, will it be a genuine national committee, or will it resolve itself into a geographical group, as at present? In the latter event, will it be possible to satisfy the far-away constituencies of the Woman's Board of Missions of the Interior and the Woman's Board of Missions for the Pacific? How about the expense involved in bringing such a committee together at frequent intervals? The Committee of Twelve, of the National Council, suggest that certain members should have their expenses paid and certain others not. Is such a plan practicable?

Then there is the problem of men and women working together on a central committee. There are those who urge that men and women do their best committee work apart. Others say both elements are needed on a committee of this kind. The whole problem of the conservation of executive efficiency is involved in the changes which impend. The American Board and the Woman's Boards have earned a reputation for wise, prompt, and strategic administration. Our missionaries as a rule are proud to belong to such organizations; they do not object to having comparisons drawn when talking with missionaries of other boards. Our Boards, moreover, have lived together and worked together in the spirit of freedom, and yet of real fellowship. There must be no loss at any of these points.

A much more difficult problem is that of cultivating the home constituency. During the sixty-eight years since the organization of the Woman's Board of Missions and the Woman's Board of Missions of the Interior (the Woman's Board of Missions for the Pacific was organized five years later), the women have built up a work of superb propor-

tions, comprising 259 missionaries and 1,800 native workers, for which they raised last year more than $600,000. In their entire history the Woman's Board of Missions have never had a deficit; they always raise their funds in advance of their annual appropriations. The other Woman's Boards rarely run behind. All three Boards have demonstrated a rare capacity for spreading information, enlisting the interest of a multitude of women, securing sacrificial gifts, and emphasizing the spiritual motive back of the work. I think most of our pastors will agree with me when I say that the Woman's Boards are the best organized and most successful societies in the Congregational family.

The danger of losing much of this efficiency, not to say devotion, is great. Some of the women are saying the bed-rock principle of their success has been the element of administrative and financial responsibility, inherent in the old plan. "You have given this work to the women to do and it is a matter of conscience with us to do it." Others say, "No, the combination with the American Board will greaten and dignify the task. The women desire not a portion of the enterprise, but the whole. They constitute two-thirds of the membership of the churches, why should they limit their interest and support to one-third of the foreign work?" To this a prominent educator has replied, "Better give the women a smaller work, but have it their own." So the argument has proceeded. Now that the decision has been reached, it becomes a question not of theory, but of practice. What measures shall we take to conserve the superb loyalty of the women as represented in the committees at Boston, Chicago, and San Francisco? How about the state and district Branches of the Woman's Boards, which are all "going concerns," a number of them being incorporated so that they receive and handle permanent funds? How about the "Pledged Work" of the women, that is, the acceptance by groups of women of definite projects under the appropriations, such as salaries of missionaries and workers—can these be handled successfully by a single Board?

But it is by no means a problem purely of and for the women. The men of the churches need attention far more than their wives and sisters. Can we, under the proposed combination, do more for them? I can see some good chances in that direction, also several knotty problems.

I have not touched on the problems which arise from the affiliation of the single foreign board with the proposed single home board, through the Commission on Missions and the Promotional Council and the State Conferences, involving, among other things, the forming of regional organizations corresponding to the present areas of the Woman's Boards.

On every side problems abound; but we thrive on problems. Personally, I have great confidence in the capacity and spirit of our Congregational people in situations like these. I believe we shall work our way through the tangle of difficulties with patience and courage and come out into a large place of opportunity and achievement. The most important thing is for us all to believe in the *Living Christ,* who established this great work, and who thus far has so gloriously fulfilled the promise of being with his disciples to the end of the age. He will not forsake us at this juncture; but rather, by leading us on to new devotion and helping us to devise new and better plans, will marshal His hosts for victory in every part of the world.

CHRISTMAS DAWN AT KOBE

By Charlotte B. DeForest

Out of the silent night,
Out of the twinkling dark,
A choir invisible
Wakens the Christmas song.
Not in the ancient tongue
To shepherds understood,
But modern syllables
In far-east islands known,
The student carolers
To merry music sing,
"Shu wa kimaseri—
The Lord is come!"

Above the city lights
On the dim harbor line,
The morning star outshines
Them and the heavenly host.
Rings through the dusky dawn
Among the campus trees
The message of the Star,
New every Christmas morn,
Calling to hearts of men,
Sleeping or waking, still:
"O come, let us adore Him!—
Ogamazu ya!"

Sudden, unheralded,
Vibrant from yonder hill,
Sounds out a temple bell,
Sonorous, melancholy,
Solemn, relentless,
Law of the Karma,—
What a man soweth
That shall he reap!
Pleads the much speaking,
The endless repeating:
"Namu Amida Butsu!—
Hear, O Enlightened One!"

Once more the bellstroke booms
With mellow monotone
Athwart the harmonies
Of maidens caroling.
They hear it not—triumphant
Their swelling voices rise.
Law was given through Shaka;[1]
Grace came through Jesus Christ.
We in the East have seen His Star
And come to worship Him!
"Carol, sweetly carol!—
Shu wo tatae yo!"

[1] The Japanese form for Sakya-muni, Gautama Buddha.

THE COLLEGE NINE

These are the nine members of the Kobe College staff who received special recognition at the Jubilee. Each has seen fifteen years or more of service. From left to right: Miss Grace Stowe (15 yrs.); Miss Mary Stowe (15 yrs.); Professor Yokokawa, Psychology (17 yrs.); Mr. Nagao, Superintendent of Buildings (18 yrs.); Mr. Sawa, Secretary (18 yrs.); Mrs. Haseba, Music (17 yrs.); Dr. DeForest, President (20 yrs.); Mrs. Kokumai, Matron (27 yrs.); Dr. Searle, President Emeritus (42 yrs.).

THE KOBE COLLEGE JUBILEE

BY CHARLOTTE B. DEFOREST

Let us rejoice with President DeForest and with her associates, both Japanese and American, over the completion of the first fifty years of the "Jogakuin" at Kobe, and unite with them in such "prayer and pains" as will assure the future for which they dream and plan.

WHEN your mother has her fiftieth birthday, you and your sisters gather to give her a good ovation. So did the daughters of Kobe Jogakuin, who came some four hundred strong from as far East as Tokyo, as far West as Seoul, and as far South as Formosa. One even landed during the celebration from Germany. Their cable messages came from Hong Kong, Hawaii, and Salt Lake City, and their gifts to the exhibition from England, France, America, Brazil, and the South Sea Islands.

Speaking of the exhibition, its foreign section included specimens of drawing and painting from Worcester Art Institute and a complete layette made by the girls of the Nicholas Senn High School of Chicago. The latter exhibit had been arranged by one of its present teachers, Mrs. Ball, who, as Miss Goodman, once taught a year in our Kobe College. In the Japanese Christian Girls' School section, thirty-one institutions, including high schools, colleges, and Bible Training Schools, sent exhibits that ranged all the way from a catalog and a set of pictures, to samples of the school uniform, specimens of the girls' writing, drawing, sewing, dyeing, stencilling, composition, and designing and graphs of the school progress and history.

Of historic interest were articles relating to the early introduction of Christianity into Japan—the photographs from Rome of Dato Masamune's embassy to the Pope in 1585, then the old edict board forbidding Christianity, and the Buddhist temple certificate issued as late as 1867, to protect one member of the parish from any suspicion of being a Christian. Two sections of historic interest were the collection of Christian hymn-books, beginning with early manuscript copies of the first few hymns that the Christians learned to sing, and coming up to the modern comprehensive volume, a collection made by Rev. George Allchin and presented by him to the college when he left Japan; and a series of

AT THE ALUMNÆ LUNCHEON

This is a section of the group of three hundred and fifty alumnæ and friends who sat down to eat together at the Jubilee banquet and rose up to pledge their aid in raising three hundred thousand yen for their Alma Mater.

Standing in front of the palm in the rear is Mrs. Haseba, the toast-mistress. Just to the right, with face turned toward us, is Dean Hatanaka. To the left from Mrs. Haseba is a tall, thin man facing us; this is Mayor Ariyoshi, Chairman of the Endowment Campaign Committee. Dean Kawasaki seems to be opposite him. Miss DeForest and Miss Searle are between him and Dean Hatanaka.

bound volumes of *Shichi Ichi Zappo*, beginning with 1876, the first Christian newspaper issued in this part of Japan, this collection being from the Mission Library. Another special section presented the history of Kobe College in photograph, pamphlet, clippings, graphs, and relics of the past and specimens of the present students' work.

For its guests, besides the exhibition, the college gave a concert and a literary entertainment. The concert by pupils and teachers of the Music Department indicated a great advance in musical standards and attainments since the time of our Fortieth Anniversary. The concerto by our two Russian piano teachers, Mme. Krynska and Mme. Huziewa, set a high ideal to the students of the department and their appreciative friends. For the literary, the two English plays, "The Hour Glass" and "The Passing of the Third Floor Back," depicted the Christian ideals of the school in individual life and in social attitude. The Japanese play, Hanasaka Jiji, was an old folk tale with a good moral, into which both players and audience threw themselves with great enjoyment. When the good-hearted old man exercised the remarkable gift which his goodness had acquired for him and made a bare tree suddenly blossom forth in flowers, the electrician's skill made a multitude of little twinkling lights present a realistic appearance of miraculous blossoms.

The first day of the celebration was Alumnæ Day, with a welcome meeting, a luncheon, and a pageant, affording chance for telling the alumnæ about the present status of the school, and letting

them hold class reunions and enjoy reminiscences of the old days. The remarkable feature of the Alumnæ Day was the launching of the Endowment Fund Campaign. At the luncheon following the formal meeting, three hundred and fifty people ate together in the ample gymnasium, and impromptu speeches were made by alumnæ of all ages, boosting the campaign and affirming their loyalty to it. A unanimous rising vote was taken to adopt a goal of 300,000 yen (which is one-half of the total the committee aims for) in the next five years. Next day, when application blanks were circulated, over 6,000 yen were subscribed for on the spot. Nor were these pledges the only birthday gifts the daughters brought. Many classes and individuals sent in cash gifts; some indicated to be used for definite school objects, some left unassigned. Other classes gave corporate gifts, such as a huge bronze vase for the chapel platform, a weighing machine for the physical culture department, sets of cushions for sitting on Japanese mats, and biological charts and specimens for the Science Department.

The spiritual climax of the celebration was in the religious and historical exercises on Sunday afternoon, the middle day of the celebration. Rev. Kotaro Nishio of the headquarters of the Kumiai churches preached the anniversary sermon on the text, "Hold fast that which thou hast that no one take thy crown," and emphasized the things to be held fast, the legacies of the past, the blessings of the present, and the eternal foundation of Jesus Christ. The messages from the Mayor, the American Embassy (read by Consul Dickover), the Kobe Christian Union, the Japan Christian Educational Association, the Prefectural Educational Association and the Kobe Church, and the large number of congratulatory telegrams and letters that could not be read for lack of time—all witnessed to a multitude of loyal friends who believe that the school has a mission and is accomplishing an unusual Christian work.

One of the most touching testimonies was the letter of thanks to the W. B. M. I. read by Mrs. Hisa Ichida of the first graduating class, and expressing the profound appreciation of the alumnæ body for the ceaseless support and love with which it has guided Kobe Jogakuin for these fifty years. Nine members of the staff, who had served over fifteen years, received documents of appreciation and a money gift jointly from the Board of Managers, the Alumnæ Association, and the Student Government Association.

The outstanding impression as I look back on these days of celebration is the unity of alumnæ, students, and faculty in their loyalty to the school and that which it stands for. The cablegram from the W. B. M. I., with congratulations on the past and best wishes for the future, has in this very spirit of loyalty a splendid promise of fulfillment, and the cheer that the record of this anniversary will give the friends of the college who are at work in America on its Building Fund Campaign is another great cause for rejoicing.

SOME OF THE *Chère* BLOSSOMS

Here are some of the third generation of Kobe College students—the granddaughters of the Jogakuin! Thirty-six of the thirty-nine in the Academy and College are in this picture.

MEXICO, THEN AND NOW

BY JOHN HOWLAND

Dr. Howland of Mexico City, President of the Union Theological Seminary of the evangelical forces of that field, is an authority we never tire of quoting. His judicial mind is of special value in an article of this sort—which, by the way, he has prepared, at our urgent request, in the midst of exacting duties.

"*FIRST the blade, then the ear, then . . .*" It is now something more than half a century since evangelical missions definitely began work in Mexico, and many are the changes that have taken place in that time. Very naturally it is not claimed that the Gospel has been the determining influence in all of these changes, nor even that it has had direct participation in all of them; but although some may be simply coincident with the implantation of the Gospel, the study is suggestive.

Politically, the first thirty years and more of the half century were passed under the "benign despotism" of President Diaz. Then followed ten years of revolution, with its kaleidoscopic changes of rulers and political platforms. Finally, a president succeeded in completing his term and the office was peacefully transferred to his successor, thus making a new epoch in Mexican history. As the political organization has acquired stability and strength, it has shown a progressive purpose and an increasingly ample vision. Economy in administration is saving millions annually: roads are being constructed and improved; education pushed forward in every way; the small owner of land encouraged and helped to independence; and the principles and practice of real democracy constantly developed.

MODERN EDUCATION

In education greater progress has been made than in any other department. Many "model" school buildings have replaced rented quarters that were wholly unsuited to the purpose; a stadium has been constructed in the capital, which is in almost constant use and competes with the near-by bullring; free public libraries have been opened in many parts of the city of Mexico and throughout the country; large editions of classical works, including the Protestant version of the Gospels, have been published by the Department and sold at a nominal price and given to schools and libraries; groups of "educational missionaries" have been sent to all parts of the country, and thousands of volunteer teachers have been enrolled to teach the rudiments to groups of children and adults among the rural population. While private schools, and especially those of a religious character, are not encouraged on account of the very general distrust of the teaching under Roman Catholic influence, a very striking testimony to the value of the work of the evangelical mission schools has been given by the way in which the product of these schools has been utilized in all departments of public service, and very especially in the Department of Education. Lectures, posters, screen exhibits, leaflets, school instruction, night classes for study and industrial training, and broadcasted instruction are some of the methods employed for the education of the people. Fifty years ago there were few newspapers of real value in the whole country, and what there were depended largely on subsidies from the Government. Now the news stands offer a large variety of publications of positive value, and several of the dailies are well up to the times in every way.

SOCIAL CHANGE

For centuries, the work of the country was done by the *peon*, who was practically a serf. His usual wage was twenty-five cents per day. Now the minimum is about a *peso*, and skilled labor receives from three to ten or more *pesos* per day. There is a court of arbitration, open to all, for the settlement of disputes about wages and labor. The unions have become very strong, and largely control all matters of wages and the employment and discharge of workmen. An interesting movement has taken place in the purchase of lots and the building of homes. As land values in the cities have increased greatly, these small investors have been obliged to go to the open country and locate in the new "colonies" that are being developed on all sides. Incidentally, this ensures more open air and better physical conditions for the development of the coming generation.

The retirement from the country of many of the old families, and the loss of prestige of others by the destruction of their property during the revolution, together with the economic and intellectual progress of the working classes, are elements that have contributed to the breaking down of the former social barriers. In the old days, the poor man would walk in the street with his hat in his hand, not thinking it his right to join his superior on the sidewalk. Now, it is each for himself, and if there is any aggressive assertion of rights, it is likely to be by the workman and his family. At the public band concerts the broad inner walk of the parks was strictly reserved for the aristocracy, while the poor sat on the curb or reclined against the walls on the other side of the street. It is now years since the families of the wealthy retired definitely from the parks. They content themselves with driving in certain avenues in their elegant automobiles.

The success of the revolution brought into the highest positions those who had enjoyed little social culture, but they and their families quickly

djusted themselves to the new conditions and ormer social distinctions became impossible. Pub- ic playgrounds, athletics, domestic science, and hy- iene are producing a new race, more vigorous, etter balanced, and with saner aspirations, that re making new social conditions.

RELIGIOUS GROWTH

Naturally, the interest of the missionary cen- ers largely in religious movements. Rome, which oasts that it is *semper eadem*, has nevertheless xperienced many changes. In former days there were few, if any, seats in the churches, the wor- shipers kneeling or standing during the services; now, even the small churches are supplied with pews. It was quite unusual to have sermons, ex- cept for especial festivities; but now, sermons and talks are usual, and many of them are essentially evangelical and inspirational instead of consisting mainly of diatribes against Protestants and Masons. The revolution caused a large number of priests to flee to the United States, where many of them learned new methods of activity and organization; so that the Roman Church is much more efficiently managed than before. The moral and intellectual character of the parish priests is also notably im- proved. The epoch of brutal persecution of Protes- tants is passing, though some still suffer, even unto death, for their faith, and stones are frequently thrown during services in as large and cultured a city as Guadalajara.

While few are very sanguine as to the vitality of the schismatic movement, begun some months ago, the effects it has produced and the support it has received are most surprising, when seen on the background of the former universal subservience to Rome.

The evangelical church has not had a very great increase in numbers, but its position in society has changed very markedly. As officialdom always de- termines the status of society, the introduction of so many evangelicals to office makes it necessary for them to be received into many circles where they were formerly debarred. To be known as a Protestant is now hardly a hindrance to social posi- tion in the larger cities, instead of causing an ab- solute ostracism, as in the days gone by. In the mission schools, and, in many cases, by further study in the United States, leaders have been de- veloped that are proving their ability to carry large responsibilities. The churches are now exclusively in charge of Mexican pastors, many of whom suc- cessfully carry out a very large and varied program of activities.

The economic condition of the evangelicals has risen in a notable degree. It is not unusual, here in the capital, to see automobiles waiting at the doors of the evangelical churches, while their owners take part in the services. Quite a number of churches are fully self-supporting, making and meet- ing a large budget and helping the feebler ones.

Though some think that the group of secretaries and missionaries that met in Cincinnati in 1914, and planned the territorial division of responsibility, made a mistake in not taking into consultation the Mexican churches, the plan has been fairly well adjusted and has greatly diminished former fric- tions between the denominations.

The new generation of ministers, especially those who come from the Union Seminary, are better pre- pared, more efficient, and far less sectarian than those who were trained in the denominational semi- naries or only in the school of experience. A union evangelical paper and Sunday school literature are published by the Union Press, which also prints tracts and books. There is a National Committee on Coöperation which meets monthly for the con- sideration of the common problems of all the so- cieties; a National Sunday School Association; a Federation of Young People's Societies, now called "Leagues of Christian Endeavor"; and there are many other union organizations and efforts.

REASONS FOR HOPE

The natural resources of Mexico make certain her development and will eventually assure her eco- nomic stability. Her strong self-consciousness will enable her to evade external pressure and maintain her independence.

Political changes will take place, with possible experiments in radicalism, or even the temporary dominance of reaction; but the net result will surely be towards a truer democracy.

Reaction against Romanism has caused the Gov- ernment to favor unbelief. The new order of things was begun by leaders whose thought had been shaped by French positivism; but the new generation of thinkers and writers, under the leadership of men like Caso, Chávez, and Pruneda, have shown the futility of positivism, and have sounded a note that is more clearly evangelical. Labor is largely op- posed to Rome, and still fails to discriminate be- tween papacy and real Christianity; but it is rest- less in its uncertainty and seeks the truth that alone can give abiding satisfaction.

Evangelical Christianity, as developed in Saxon peoples and engrafted on Latin races, has not yet found its final adjustments; but it has the vitality that assures its permanence and growth. There will be attempts in the line of unification and nation- alization. Time will show whether the first of these can be attained or will content itself with federa- tion. Nationalization will come, and perhaps speed- ily, aided by the statutory limitations that were intended for the Church of Rome.

WHY WE STAY IN TURKEY

By LORRIN A. SHEPARD, M.D.

Dr. Shepard was born at Aintab, Turkey. His father was the well-known medical missionary, "Shepard of Aintab." After graduating from Yale and from Columbia's "P & S," he was appointed by the Board and sent to Turkey in 1919. He practiced in Aintab until 1923, when the Turkish Government closed his work and that of other foreign doctors in Turkey. The time is near, we believe, when he will be able to give his time and energy to medical work at Aintab, where, because of his own character and spirit, as well as because of his father's good name and popularity in earlier years, he will be widely welcomed.

Dr. and Mrs. Shepard intend to go back at the end of their furlough next year, even if the Doctor's license has not been granted by that time. If they cannot work in Turkey they will seek some work in Syria or Persia until Turkey opens to them. Naturally, they wish to get back to Aintab as soon as possible. They are "just as sure that the Kingdom is coming in Turkey as that it is coming elsewhere in the world, and to be witnesses of the life and power of Jesus in that land today is gloriously worthwhile."

RECENTLY, a missionary who is remaining in Turkey at very great personal sacrifice summed up the feeling of us all in Turkey as follows:—

"The conviction has been deepening during these days that if I were to leave service in Turkey because of present conditions, I should be repudiating my life purpose."

Many members of the mission have had attractive offers of missionary service in other fields, but all have definitely decided to stay in Turkey. We are all convinced that the present circumstances call upon us in no uncertain tones to remain and serve that land and people. This conviction is not the result of any light optimism or of blind devotion to a lost cause, nor is it based on considerations of personal advantage. It is based on thoughtful study of the existing situation and is the ripe judgment of many persons who have lived in Turkey for years.

The missionaries in Turkey are hopeful because of the attitude of the people toward them and the work they are trying to do.

Reports from all parts of the country show conclusively that the attitude of the people toward American missionaries is one of steadily increasing friendliness and confidence. At the time the remaining Christian minorities left the country, except for those in Constantinople, many Turks thought that the Americans would also leave, because they believed that we were there solely to promote the welfare of the Christians. The fact that we did not leave occasioned considerable surprise, and in the minds of many awakened suspicions; but as time has passed, and they have seen that without exception we were trying to be of service to them in every possible way and have proved ourselves law abiding and obedient to the orders of the Government, those feelings of astonishment and suspicion have everywhere been giving way to friendliness and confidence.

In every station in Turkey the missionaries have a large and increasing circle of friends among the Turks. We visit them in their homes and are given a cordial welcome. They visit us in our homes and are pleased with our pleasure in receiving them. Wherever we have schools the number of Turkish pupils attending has shown a steady and rapid increase. In many places our schools have been unable, for lack of room, to accept all the Turkish pupils applying.

Our hospitals have continued to give the same kindly and sympathetic care to the people that they have always given, but the fact that this care is bestowed now, for the first time, almost exclusively upon the Turks, since there are no Christian patients applying, and that the same kindness and good treatment is demonstrated as formerly, when the majority of the patients were Christians, has made a deep impression on all those who have come in contact with these institutions. We often hear expressions on the part of the people of their need for what we are able to do for them, and of their sincere desire for the greater success of our schools, hospitals, and other forms of work. We are in Turkey primarily to serve the people.

We are hopeful because the experience of the past two years shows us that the policy of the Turkish Government is breaking down superstition and intolerance.

Within the short space of two years the Turkish Government has wrought astounding changes. It began with the separation of Church and State. The Caliph was notified that he was to have no further political influence or activity. Before many months had passed the Government decided to abolish the Caliphate entirely. Within the next few days the Caliph and every member of the royal family was sent out of the country.

Another step was the abolition of the "Sheri," or religious courts, so that all questions of law are now decided by the civil courts. The Government

has also been cleaning house vigorously in the field of education. All schools of the old type either have been closed or compelled to adopt a reasonable curriculum containing the regular scientific and other elements of a modern school course. Those persons who wish to become religious leaders or "Hojas" must now graduate from recognized schools of elementary and secondary grades, and then study in a theological school teaching the essentials of the Mohammedan faith. It is only the graduates of these theological schools who are now allowed to wear the white turban and the black robe of the clergy. Those who pose as Hojas without proper qualifications are being arrested and fined. The Government is doing everything in its power to increase the numbers and efficiency of its schools, especially those for girls and young women.

Another blow struck by the Government against the shackles of formal religion is the abolition of the Dervish orders. These orders represented the monastic spirit in Islam and for many centuries had tremendous influence in Turkey, both because of their religious and superstitious hold on the people and because of the large amount of property which they possessed. The Government has now abolished the orders and seized their property for educational purposes.

Just before we left Constantinople late in September there was much talk of giving up the Mohammedan Friday as a day of rest and adopting the European Sunday. This change was proposed for economic reasons.

There is no indication of any intention to abolish religious worship or to wound the religious sensibilities of the people. Every adult in Turkey is free to worship as he chooses—the Mohammedans in their mosques, the Christians, where there are any, in their churches. But the Government is very eager and very determined to do away absolutely with superstition and with those abuses which have crept into formal religion. The Koran is taught as part of the curriculum in the Government schools, two or three hours a week being set aside for this purpose, but there is no intention of allowing the Koran to dominate or to unbalance that curriculum.

We are hopeful for the future of the missionary work in Turkey because we know that our motives are pure.

At the present time we are looked upon by some Turks and by many of the Government officials with more or less suspicion. This is natural. It is impossible for them to understand our real motives. They fear that Christianity, if it gains an influence in Turkey, will be a divisive force, as it has been in the past. They fear that those Turks who accept Jesus Christ as their spiritual Saviour will become alienated from their own people, will form an alien or even a hostile group in the midst of the Mohammedans. However, we are not there to make American or European Christians of the Turks. We do not want to make any Turk less loyal to his own people, to his own culture, to his own Government. We are there to incarnate and portray Jesus in such a way that the people of Turkey can intelligently choose whether they will accept or reject Him. When the Turks find out that we have no ulterior motives, that our influence tends to develop better citizens for the new Turkey—more loyal, more upright, more self-sacrificing—their suspicions will disappear; and we confidently believe that many of the present restrictions to our work will be removed.

Finally, we are hopeful for the work in Turkey because we ourselves have a clearer vision of our purpose and our method.

It is the method of love, and "love never faileth." The Government has prohibited the formal teaching of religion in our schools and hospitals. We have ceased to feel much disturbed over this prohibition. Many of us think that religion is not a thing that can be successfully taught or learned. It is something which leaps from life to life. It is contagious. We are not so much concerned with what we cannot teach as we are with how we can live.

Recently an unsigned communication from a Moslem Turk

AN OLD-TIME HOJA, READING THE KORAN

was printed in one of the leading Turkish dailies in Constantinople. It was written with the purpose of warning the people against the efforts of the missionaries. In speaking of our work this Turk uses the following words:—

"The greatest secret of their success is love." . . . "They do not proclaim the principles of Protestantism; nay, they do not even talk about religion, but by their attitude, their actions, their manners, by the compassion they show to animals, by the help they give to the poor, by loving what is good, by mercy to the unfortunate, they try to show the loftiness of their religion."

We are reminded of Matt. 13:33: "The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened."

IN THE HOME OF MARSHAL FENG

By LUELLA MINER

Recent news from China indicates that "Cromwell" Feng holds the balance of power in North China. As a force to be reckoned with, he continues to be an interesting personality to our readers. His wife, his home, his children are known by Dr. Luella Miner as by no other American. No one has greater faith in the Marshal himself than this veteran observer of Chinese character and life.

After this letter was written Miss Miner heard from Mrs. Feng "in the extreme northwest adjoining Chinese Turkestan, at the western railhead," and the General's wife was "full of enthusiasm for new lines of work, as eye and heart had taken in the vast spaces and unlimited possibilities."

LI TE-CH'UAN grew up in the home of a Christian farmer in T'ungchou, near Peking, and for eight years she was one of my most interesting pupils; half that time in Bridgman Academy, half in what is now "Yenching," then "The Women's Union College of North China," from which she graduated in 1919. In the winter of 1923–24 she married Marshal Feng, the "Christian General," and took under her wise, loving care his five motherless children. In November, 1924, about a month after Marshal Feng's dramatic withdrawal from the battle front against Chang Tso Lin, and the *coup d'état* which was to remove Ts'ao K'un from the most costly presidential chair in the world, a little daughter was born to Mrs. Feng. In January the family settled in Kalgan, by the Great Wall, where Marshal Feng, as Defence Commissioner of the Northwest, began the development of a territory as vast and potentially rich as America's Northwest, but harried by bandits, bled white by the foraging of armies, with fertile fields let lie fallow for centuries in fear of Northern hordes, to whose menace the Great Wall is a witness.

THE WIFE OF GENERAL FENG IN HER WEDDING GOWN

Eight hours by train from Peking brought me to Kalgan, where what had been Marshal Feng's study in the six-room, one-story home had been fitted up as a guest room, some of his books and tools of work having just been removed into a still more humble residence of adobe in the "New Village," built entirely by his soldiers just outside the city. All the homes there for the officers are of adobe, the same size as the Marshal's, and the same simple life is planned for all. In the larger brick houses built earlier by his soldiers one finds the school for the wives of officers, the school for training army chaplains, the guest house for entertaining the procession of friends and politicians who come from Canton, in the south, and Moukden, in the north, to consult the Marshal on affairs of state. To many it must seem that here, rather than in Peking, with its plots and counterplots and its atmosphere of distrust and corruption, lies the hope of China.

But the center of life in the New Village is the lecture and preaching hall, with surrounding recreation grounds for the soldiers, and nearby the homes for the social

d religious workers. When I first saw the hall was half filled with long tables, at which soldiers ere playing games, while others were in the quiet ading room at the end. The second afternoon of y stay the tables of the main room were cleared r spreading a simple meal, to which officers' wives d wives of local officials ere invited by Mrs. Feng, so the social and educa- nal women workers in mp and city. Four of ese were fellow gradu- es with Mrs. Feng of the omen's Union College; hers were old Bridgman cademy girls, all new- mers in Kalgan, and ger to help Mrs. Feng this great adventure, is development of Chi- se resources, material nd human. The next fternoon, in this same oom, there was a larger inner party—about a hun- red and forty guests— ist a few of the officials' ives and teachers, with Irs. Feng as hostess, and e again as guest of honor, itting down with the men nd women from the home or the aged and disabled nd the orphans who are eing cared for under the irection of Marshal and Irs. Feng. Later all the ables were taken from the oom and it was filled with benches for the Saturday vening worship of the officers and their families.

YOUNGEST DAUGHTER OF MARSHAL FENG YU-HSIANG

One understood why no beggars were seen on he streets of Kalgan. The truly disabled are in hese homes; those able to work are among the eight undred men and boys in the mint, or those in the lour mill, or in some of the other industries which re not only furnishing employment, but are help- ng to supply funds for Marshal Feng's great armies. Local taxes supply the rest. Motor roads are ex- ending into neighboring regions in Mongolia, all he work being done by soldiers; and there already wo thousand colonists from famine-stricken parts f North China are finding homes, while the rail- oad, which now ends at Paotou in Mongolia, north- vest of the boundary line between Shansi and Shensi, s being rapidly extended to the extreme western rovince of Kansu.

One forgets that the more than five hundred thou- and soldiers under Marshal Feng are not only en- aged in these constructive works of peace, but are laily drilling for possible wars; and one dreams hat, war averted, for five years, this good govern- nent, this spirit of the loving community, will have pread to the neighboring provinces and formed a bloc too strong for hostile forces to attack. The marvel grows of this army, kept from liquor, to- bacco and prostitutes, happy, loyal soldiers, whose officers sit down to eat with them in a democracy as unique as is the absence of cigarettes. And it all started with this stalwart Christian man, who walks in his coarse, blue, cotton jacket and trousers from his little six-room home to factory, mint, council rooms or drill grounds, eating two meals a day, always finding time for his beloved books, in- cluding the Bible, and for prayers for the China that may be if he and his like- minded associates can con- tinue unmolested in their work of building the King- dom.

One cannot live in the midst of it for three days without the conviction that though in time of peace Marshal Feng is preparing for war, it is these works of peace that are on his heart. He is winning back the student class and the Chinese Christians whose hearts were alienated last year because they could not reconcile his desertion of his superior, Wu P'ei Fu, with their code of ethics. And perhaps his way of winning them back, by seeming to support their anti-British sentiment, is just as hard to reconcile with the Occidental code of ethics. But if one must choose between the wis- dom of the serpent which will enable vast armies to build roads and develop industries because their leader has made himself so popular that no Chang Tso Lin dares to attack him, and a policy which would again plunge poor China into war and chaos, one begins to lean a little toward Oriental ethics!

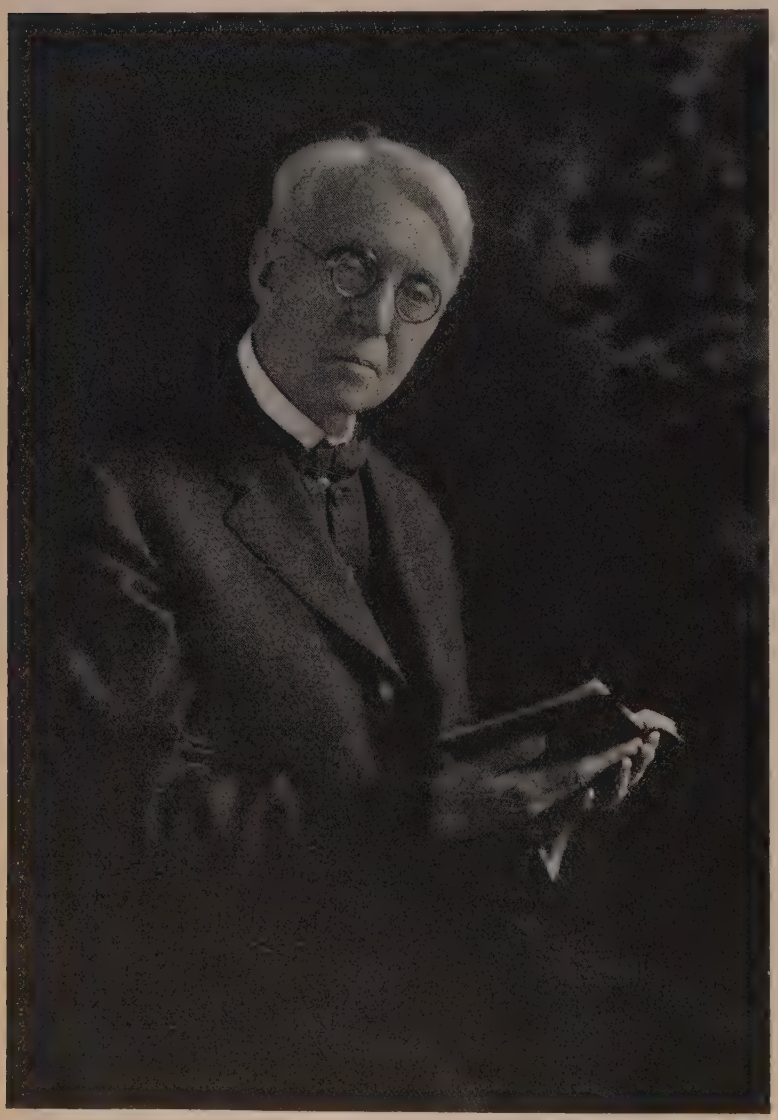
Marshal Feng is still a strict disciplinarian in the army; but in his family he has surrendered discipline into the competent hands of the new mother, who has completely won the hearts of all his five children, from the manly lad of eighteen to the shy five-year-old girl whose own mother named this third and unwanted daughter To'rh, "Many." The Marshal now frolics with them all, but no pride or extravagance is tolerated, and the son who indulged in a first-class car ride on the train paid for it by labor at crushing stones. There are two maids in the family, but all of the children except the beloved little new baby must care for themselves and their rooms; even To'rh, who is now called Fu-ching, "Don't-be-proud."

Mrs. Feng is in full sympathy with the ideals

of her husband, and is radiantly happy in he'ping in his schools and philanthropic work. I had heard that four-thirty was the summer rising time in this family, as well as in camp, and had seen among the numerous mottoes in gateways and walls that "He who rises late is a selling-country slave," so I was not surprised that, when I issued from my room at six-thirty the first morning, I had a glimpse of Mrs. Feng just returning from a visit to the newly opened school for officers' wives.

Since my August visit a government mandate has extended Marshal Feng's territorial responsibilities to Kansu, in the extreme northwest, adjoining Chinese Turkestan; and Mrs. Feng's last letter was from Paotou, and the western railhead, and was full of enthusiasm for new lines of work, as eye and heart had taken in the vast spaces and unlimited possibilities.

NOTE. All except the last page of the above was copied when I went to Shanghai October 8 for National Christian Council committee meetings. My return was slightly delayed by the new civil war, and the above may be out of date because of the rapidly changing circumstances. Our latest paper is five days old, but it is plain that in this new movement Wu P'ei Fu has at least Marshal Feng's passive sympathy; and Marshal Wu himself says, "Feng Yu Hsiang is only my personal enemy; Chang Tso Lin is a public enemy; for the sake of the country, I can sink personal enmity."—*L. M., October 28, 1925.*



FATHER FRITZ

Dr. Frederick E. Emrich, well known in New England and the Middle West as a Home Missionary Secretary "par excellence," and as one who has made great sacrifices in the interest of Foreign Missions as well, is receiving congratulations these days over the completion of his fifty years in the Christian ministry. There will be better "poems" written in his honor than the one we publish here, but we challenge any author to excel us in genuine sentiment and sincerity. "Father Emrich, Banzai!"

ODE TO
FREDERICK EMRICH, D.D.

As Sung by the American Board Quartet
to the tune of
"Brave Mother Yale"

I

Here's to Frederick Emrich!
Master of tongues indeed:
Norwegian, French,
Italian and Greek,
English and German and Swede.
Master of tongues!
Wondrous the story
How all the immigrants
Him understand!
Speaks he with tongue,
Speaks he with spirit;
So let us cheer him
Who speaks for the land.

II

Here's to Frederick Emrich!
Foreigners' friend is he:
Emigrant stock,
He loves them *en bloc*
Whatever their color may be.
Foreigners' friend!
Wondrous the story
Writ in the living rock
Aye to endure.
Citizen true,
Alien transformer!
Come, let us praise him,
A patriot pure.

III

Here's to Frederick Emrich!
Pastor of souls, well known:
Sympathies quick,—
The strong and the sick
Call "Father Fritz" their own.
Pastor of souls,
Wondrous the story!
Wisdom and sacrifice
Born from above!
Shepherd in mind,
Shepherd in living,—
Let us exalt him,
The Christian we love.

SULOCHINABAI, THE HEAD MISTRESS

By MRS. FRANCES H. GATES

We are glad to have from the pen of one who knew her long and intimately, this sketch of an outstanding Indian Christian of the Marathi Mission, head mistress of the Woronoco School, Sholapur, where she has worked in partnership with Miss Esther Fowler ever since 1895. In September her thirtieth anniversary as a teacher was celebrated by the school, the pastor's family and the missionaries joining with teachers and pupils. The photographer shows us how the two happiest ones looked on this occasion.

SULOCHINABAI

MISS FOWLER

SULIE was the name she was known by with her playmates and parents. They called her this till she became of an age when a little more dignity might be expected and she became Sulochina. Still later the affix of respect, *Bai,* was added, and she became Sulochinabai—a name which is known throughout Western India—a name loved and revered. She has grown into a womanhood which has become a stay and support to the whole community, Christian and Hindu.

The poor, ragged woman from a wretched hut comes with her story of trial and sorrow and receives advice, often something more substantial, as Sulochinabai is an important member of the Committee for Helping the Poor. The pastor brings some of his serious problems to her for solution, and goes away relieved and ready to "carry on." The missionary finds her a wise counsellor. The young man wishing a wife consults her as to who shall be asked to become the happy bride. As mother to hundreds of girls who have passed through the Woronoco School, she has the love and admiration of those who in after life do not forget the many lessons on Life and its responsibilities she taught them.

The Brahmin women of the town imitate her, to their profit. She is a welcome visitor in their homes, where she receives the reverence given to a superior person, with which is combined an admiration for the chaste life of one who has not married—a wonder to all Indian women. In imitation of the frequent entertainments given at school, the women of the town enjoy getting up entertainments of their own and, when writing short essays or making speeches, she is much in demand for suggestions. Sulochinabai is frequently asked to bring a class of girls to some house, and entertain guests by the sweet singing. They have been invited to sing at Hindu wedding feasts—and do so with the hope that Christian songs sung at such a time of festivity may find soil for some seed which shall bear fruit.

In Christian Endeavor circles Bai is of great assistance, and the society in her school, encouraged by her, stands in the first rank of the Christian Endeavor societies of India. If a convention is to be planned for, she is never at a loss with unusual and valuable suggestions.

Sulochinabai enjoys writing verse, and will often use this gift in teaching her girls. A song describing the coinage of the country, sung while one of their number picks up from the table the coin mentioned, is unique. Another song giving the names of the chief rivers in Hindustan is sung while one girl at the map points them out; another is of the principal cities of the country, with information about them. These songs always please the Educational Inspector who visits the school.

If you ask what has made her the woman she is, instead of an ordinary, illiterate woman with little initiative, I would answer, "It is Jesus." The instruction received as a child in the large girls' school at Ahmednagar started her on her career, and the love and appreciation of missionaries and of her own people have completed the education begun when she was just little Sulie and has made her Sulochinabai—the woman known and loved of all. But it was because Jesus came into her heart that she has the prominent place as a star of the first magnitude in the galaxy of Christian women of Western India. Jesus is always first, and those who know her realize this, and that this is the secret of her wonderful personality.

BIBLE DAY AT THE AMERICAN COLLEGE

By ALBERT J. SAUNDERS

Professor Saunders of the department of economics in the college at Madura, South India, refers to helpful customs in his institution.

The Bible seems to be coming into its own in India. Whether used as a text-book in English Literature or as a moral and religious guide, it ever serves as a powerful aid in the institutions of the American Board and Woman's Boards.

THE annual Bible Day of the American College in Madura was held on Sunday evening, July 26, in the large Assembly Hall of the college. About two hundred students were present, *the large majority of whom were Hindus.* We always try to impress the significance of this annual event upon the student body. Through the generosity of the British and Foreign Bible Society, every Freshman—that is, every student just coming up from the High School to join the first class of the college course—is entitled to receive as a gift a beautifully printed and bound copy of the New Testament and Psalms. Practically every member of the class wants that book; and the encouraging thing every year is, that the non-Christians—Hindu and Mohammedan alike—are just as eager to get their New Testaments as the Christians. We have given away 150 copies of the New Testament this year to first-year students.

A special program had been arranged for the occasion. The Student Choir helped with music and singing; the Scripture lesson was read by one of the senior students; a collection was taken for the Bible Society in Madras, to which Hindus as well as Christians gave; Mrs. J. M. Hess officiated in the Bible distribution; while the College Principal, Rev. W. W. Wallace, offered the closing prayer and benediction. The special speaker for Bible Day was Rev. R. A. Dudley of Tirumangalam, who spoke on Christian Living and the Influence of the Bible. The whole service was deeply spiritual, and we believe must have made an impression on many a young Hindu student coming for the first time under the influence of Christian education.

The English Bible is becoming rather popular among students in India in these days; it is now a compulsory subject for all candidates in the preliminary and final B.A. examinations of the University of Calcutta. The following questions set at a recent examination show that more than a merely superficial knowledge is necessary to pass:—

"Give in your own words an account of the betrayal, trial, and crucifixion of Christ."

"Give a general idea of the teachings inculcated by St. Paul."

One candidate went to a C. M. S. lady missionary in Calcutta to borrow a Bengali Testament. On returning the book the student declared that he had read the whole of it, and had come to the conclusion that Jesus was more than a mere man. He asked for more instruction.

A DEDICATION SERVICE

One of the best expressions of what a mission hospital may mean in a non-Christian community is found in this responsive service used at the time of the dedication of the Kate C. Woodhull Hospital for women and children, Foochow, China, which took place on Florence Nightingale's birthday. Pastor Wing led in the service, which was largely in the hands of the Chinese, and included tributes from old friends of Dr. Woodhull, the first woman doctor in Foochow, still living, though no longer in China. Dr. Lora G. Dyer (B.) is the present physician in charge.

PASTOR

We have established this hospital to the honor of God the Father, to the glory of Jesus Christ, everlasting Son of God, Saviour of the world, and to the praise of the Holy Ghost, blessed source of the spirit of life.

RESPONSE

We dedicate this hospital unto the Lord

PASTOR

For comfort to those who are in pain
For strength to those who are weak
For help to those in physical need

RESPONSE

We dedicate this hospital unto the Lord

PASTOR

For the healing of little children
For the saving of women in their hour of need
For the protecting of the well

RESPONSE

We dedicate this hospital unto the Lord

PASTOR

For the teaching of those who would minister to their sisters
For the training of many in the way of health
For the opening of a larger opportunity of Christian service

RESPONSE

We dedicate this hospital unto the Lord

PASTOR

For the revealing of the Gospel to our neighbors
For the strengthening of the bond of fellowship with our sisters
For the bringing of light into the darkness of fear

RESPONSE

We dedicate this hospital unto the Lord

PASTOR

For the use of Christ, the Great Physician
For the carrying out of His command
For the healing of the nations

RESPONSE

We dedicate this hospital unto the Lord

SO OUR MISSIONARIES WRITE

EV. F. F. GOODSELL, STAMBOUL, CONSTANTINOPLE

"It is hard for us to keep up with the changes oing on about us these days. It is not enough for ıe Government here to insist that people shall wear ats instead of fezzes. Some leaders are advocating ıe placing of benches in the mosques, and of allowıg the people to enter the mosques without removıg their shoes. The argument is that the country i in need of a modernization of its religious aparatus, including its religious conceptions. The overnment has just closed all the dervish *Tekkes*, ıe counterpart of the monasteries in Western life. his event is comparable to the closing of the monsteries in Europe during the Middle Ages. The overnment says it is conducting a war against uperstition, of which these *Tekkes* were noted cenrs in many cases.

"Turkey is the most interesting place in the orld just now!"

INA E. RICE (P.), GIRLS' COLLEGE, ATHENS, GREECE

"We are pretty well settled, with about fortyve boarders and sixty day pupils—all we have room or, more than we have room for many would think they could see that doors will not shut on acount of beds. This year's students come from all arts of Greece, the Greek Islands, and Cyprus. ome are from broken homes, or of unfortunate trainıg; some are from places without opportunity for irls; and some exceptionally bright and promising, onsciously choosing what we offer in preference to ther schools.

"The Bishop of Crete called the other day—a reat man, simple, interested, and friendly. One of ıe Educational Commissioners called this week. He lso was friendly, and asked many intelligent questions about our course of study. He urges us to trive for government recognition as a school acredited to the university.

"Our Y. W. C. A. is raising funds to help stuents and poor families in the refugee camps. The ituation has improved in many ways, but on the ther hand, tuberculosis is increasing. The ableodied have found work; but there are many helpss poor. Many of the refugees have great busiess ability, and the more thoughtful Athenians cknowledge that their coming has been a help and timulus. Now British and American capital have een enlisted for developing a water system and elecric power in Athens, and for draining and irrigatng Macedonia. It seems that this help has come to reece, through the attention she drew to herself s a protector of the refugees. Now, if we can ave peace and a stable government, we hope for reat things."

MISS JANETTE E. MILLER (I.), BAILUNDO, WEST CENTRAL AFRICA

"You know of the hunger in the country and you know that I have been begging for help as I never dreamed I could do. I never prayed very much for money, but when money will save lives, why not? How we prayed! When I wrote my desperate appeals, we had just food enough to last one month. The month passed: a Friday came when William Bell came over here looking older than I ever saw him look; and we joined him in looking haggard and feeling worn, now I can tell you! He said there was not food enough to last over Sunday and one-third of the children must be sent home Saturday. If no word came in the American mail, due to arrive Monday, the rest would have to go. Staying with no food or going home to no food would not make much difference for them, but if they must starve, at least we must not starve them.

"Friday evening Mr. McDowell appeared on his motor-cycle, and as he told us the bits of news from Galangue and Dondi, he said:

"'I hear you have had a piece of good luck. Mr. Tucker tells me a cable has just come, with a good sum of money for the relief of Bailundo.'

"We did not know how much or from whom, but Saturday morning Mr. Bell was able to buy enough meal for over Sunday. The children were not sent home! The boarding schools had their regular meals—mush and beans—twice a day, and the teachers and helpers, and some destitute cases of old people and sick people.

"It is hard to find corn now; carriers are almost impossible to obtain; it costs much more to buy; but Mr. Bell is now going and sending in all directions, finding here a little and there a little, enough to keep things going.

"As George Muller said: 'More prayer, more exercise of patience, more exercise of faith, brings the blessing at the last.'"

MISS MARGARET HASKELL (B.), SOFIA, BULGARIA

"The kindergarten work is developing interestingly. Our new school doctor is a child specialist, who takes a special interest in the psychology and training of the child. She worked on this problem in child clinics, and even visited the Pestalozzi-Froebel House in Berlin for weeks so as to study the normal child. She gives each child a thorough physical, mental, and emotional examination before it enters; and keeps a record of each for the benefit of us teachers. The teachers must also keep records and compare them with Dr. Gorbanova's. This is right in line with the scientific observation and

measuring being done so much in kindergartens in the United States now. I feel it a real help in our efforts to understand our children. One of the Bulgarian kindergarten teachers has gone to continue her studies in Chicago this year, but her younger sister is proving equal to the new responsibility placed on her.

"We have enrolled sixty-nine children already, and they keep on coming. We have one little girl born in America; one with a German artist for a father; one who speaks French well; but by far the majority are Bulgarian-speaking Jewish children. Among the parents are doctors, lawyers, and teachers, one saloon-keeper, and some very ignorant ones. It does one good to feel the affection our children have for the kindergarten after they have finished it, and want to continue in the First Grade here. This year we are having a little preparatory group in English for the First Grade. They will learn a little English through games, songs, and conversations.

"For the Training Class four girls are coming from outside Sofia, and possibly four from Sofia itself. In the absence of Miss Clarke's inspiring courses I am to have the assistance of a German kindergarten teacher, who was married to a Russian, but lost all through the Revolution, and had to flee. She has a beautiful spirit, and a wide experience in the pedagogical field, and, though she can give only two hours a week, I feel that her course on the theory of the kindergarten education will be a real asset. She will lecture in Russian. I found Fosdick and Rauschenbusch translated into Russian, as also some good psychologies. This is a great help, as I can read Russian slowly, and can refer the girls to such books in the absence of text-books."

Rev. Alden H. Clark, d.d., Community Center, Bombay, India

"The weeks since we landed have passed rapidly in getting settled, in becoming more intimately acquainted with Bombay—its various agencies, possibilities and needs—and in perfecting our building plans and preparing our playground. The need of taking our boy, William, down to the Kodaikanal School in South India gave me the chance to inspect the most advanced piece of social work in Madras, see a unique socialized factory run by an Indian, and consult with Dr. Karmarkar, who, with her husband, laid the foundations of the work which we are undertaking.

"Three formal welcomes which we have received have seemed to us of special interest and significance. The first was from the young men in the hostel. It was a group of attractive boys, some students and some starting out in the commercial life of the city, all of whom wanted our help and were appreciative of it.

"Some days ago I went down an indescribably filthy lane, around through two evil-smelling back yards, and up a dangerous stair to a dark little closet under the eaves, where three of our young men were living. I couldn't stand up in this 'room,' but, as I stooped to look in, saw two of them lying on the floor, sick with fever. The third was doing what he could to nurse them, going out with his carpentry tools when he could, to try to pick up a job and earn money to feed the three. These boys had wanted to come to our hostel, but we had no room. I secured good medical care for them and a job for one. All three are now well. This incident made me realize more vividly than ever the need for our hostel and the imperative demand that we enlarge its accommodation as soon as possible. With our new building we can easily care for fifty such young men, giving them, in addition to healthy surroundings and food, access to indoor and outdoor games and a chance to study and serve.

"Our Indian church gave us a welcome that warmed our hearts. What most pleased us was that every speaker said in different ways, 'We want you to set us to work. Show us how to help this needy city.'

"Similar was our welcome to 'Good Will Hall,' our corrugated iron hut, next to one of the big tenement areas where many Christians live. These Christians have banded themselves together into a 'Christian Union,' without any distinction of denomination. At present, all we do there is to conduct a dispensary, but we have let this Union hold its meetings in the Hall. What they said to us was: 'We welcome you to come here to help us. We need all sorts of things that you can give, and we want to coöperate with you, but we have started this Christian Union and we want to keep on running it ourselves.' To which I said a very hearty Amen. That will be a promising group to work with, and in a place full of need."

Miss Katie Wilcox (B.), Madura, India

"We had our Old Girls' Meeting this fall at Capron Hall. There was a good attendance, and a program of various little exercises by the schoolgirls—mostly an exhibition of songs and drills. A devotional meeting led by one of the older 'Old Girls,' the wife of one of our pastors and the mother of a number of Capron Hall Old Girls, was followed by a business meeting, and then all sat down to a feast. Our Old Girls' Association is only about five years old, but we hope it is going to be a very useful organization. Its magazine, *The Green and Gold,* isn't very big or costly, but it has some worthwhile things in it for mothers and teachers and everybody else. Dr. Grace Kennett is running a column which might be called 'Better Babies.' Miss Santhiappa, a science graduate, is running a column entitled 'The Enchanted World.' Then there are a variety of other things, and the usual school news.

"The Girl Guides are our newest organization. Miss Abraham has had charge of them. We sent her last May to a Y. W. C. A. summer school, where she was trained for this work, and she has been

ost enthusiastic. We had enrollment ceremonies st term when Miss Robotham came down from adras to inspect our organization. She seemed eased with the things she saw, and we who looked n certainly enjoyed the exercises very much.

"All of our fourteen secondary training stuents sent up for the Government examination last pring passed completely. Of our thirty elemenary training students, twenty-seven passed. There ould have been twenty-eight complete passes, but ne student is a Seventh Day Adventist, and so efused to sit for two examinations which had been laced on Saturday. Though we didn't agree with er views, we admired her pluck, for failure in the overnment examinations is a big handicap, and er salary for the whole year will be less because f it.

"Of the seventeen who went up from the high chool, nine are being trained as teachers in our econdary training class. One is studying medicine n the Vellore Medical School, three are studying ursing. There is a very good course being given ow in Madras for these higher grade girls, trainng them to be supervising nurses. One girl is at ome, and will soon be married, and the other three re repeating the year. We have 561 pupils this ear, of whom 297 are boarders.

"This year our girls are making a little bigger ffort along evangelistic lines. We have a section f mill people very near us and we are trying to ut most of our effort on the people there. Our eachers go there every week, and they have brought few of the children to the school; and we hope hat by working slowly and faithfully there, we nay make a start that will develop into something worthwhile.

"Our Teachers' Organization, which we call the un Mothers, is very worthwhile. Out of it come ll the activities, social and religious. It is in this rganization that our community work centers, and ur evangelistic work, and it is here that all our chool problems come up for discussion. Every year notice the greater responsibility that the Indian eachers assume. Our teachers stay with us a little onger than they used to and gradually their grade s improving, and there are many signs of promise nd of hope for India through Indians; but there s still a very big place for the Westerner who will ome and be one with these leaders and yet share with them all the best that we have to give."

MISS EDITH SANDERSON (P.), BROUSA, TURKEY

"The first month of my vacation I spent in a visit to Europe, especially to France. I arrived back in Constantinople August 17 and went straight to the Y. W. C. A. camp, which was held on the banks of the Sea of Marmora in a pasha's lovely old garden. I had three wonderful weeks there, living out of doors. Ten of our Brousa girls were in camp, and we especially enjoyed the swimming. Miss Lucille Day and I were together, and enjoyed helping in the various activities. The last day we had a sort of an exhibit of the work done in camp, and had as our guests some of the Eddy party who made the trip from England down to this part of the world. Among the group of twenty-five or more was Miss Margaret Slattery from America, and she made a fine impromptu talk to our camp girls.

"Then I came to Brousa, and have been here for two weeks. My, how good it seems to be back home after my wanderings! Our school has been open for a week. We are full to overflowing, so that we haven't another seat in the study hall or another bed in the dormitory. Think of having a school full of *Turkish* girls! Our predecessors did not dream such a day would ever come; and the idea of having to turn Turkish girls away because of not having any more room would have been an extreme one to them. See our opportunity!"

MISS CLEORA G. WANAMAKER (I.), KINDERGARTEN TRAINING SCHOOL, PEKING, CHINA

"Here I am in the kindergarten 'sitting tight' until the students come back from the college. If I am here they can tell me what was decided at the meeting this morning, for it may be that we are in for more student activities. I may be wrong, but if the Conference (the International Conference on Chinese Affairs then in session at Peking) doesn't go the way they think it ought to, they will probably have to parade.

"A good many students have gone out to parade today, to impress upon the delegates that China is not to be dictated to at this time. It may do some good, but with a war pending near Shanghai and no one able to avert it, I don't see how the students can expect the foreign powers to grant the Chinese demands in full. Mr. Kuan, the principal of Bridgman, has been busy and troubled this morning—and you seldom see him troubled. He finally let the Senior Middle School go out, but the Junior Middle School has been kept in. It is a problem these days to know just how to act to do the most good. I do feel, however, that the students need a chance to talk over their hopes with their teachers, if the teachers have given them an opportunity of knowing them well enough to do so, and so I'm sitting tight—perhaps it will help when they come back.

"This year there are twenty-one girls in the Kindergarten Training School, and we have them here in the upper floor of the kindergarten building. Twelve girls are living here and the others come in by the day. We limited the first-year class to ten because of cramped living quarters, and, for one reason or another—failure in examinations, etc.—three of the girls didn't appear, so we have only seven. They are a fine bunch of girls, and because they are so few you can really get acquainted with them all. The second-year girls do their teaching here in the morning, and the third-year girls are required to have a year of responsible teaching, which means they must take entire charge of a kindergarten part of the year and have some practice in the Primary School as well. It is fascinating

to watch the girls grow into their work and also grow up as well. . . .

"11.35 A.M. Girls have begun coming in, most of them so excited that they can hardly talk. It seems some of the radical students from the Government University tried to go into the home of Tuan Chi Jui to keep him from going to the conference. The police tried to stop them at the point of the bayonet and there was trouble. Three students were hurt, one policeman was killed, and another wounded. No chance for any classes this afternoon—they couldn't settle down to them. What is it going to mean next?"

MISS JOSEPHINE WALKER (I.), SHAOWU, CHINA

"I was in Peking for five days on my return from vacation and saw several of our Shaowu girl graduates. One is a doctor in Peking Union Medical College; one a nurse in another hospital, where she is in charge of the drug room; a third is a student in Yenching College; one is studying nursing; and yet another, music in Tientsin.

"I hurried back to Shanghai, so as to be in time for a steamer, reaching there September 2. There was a six days' wait before we could get a boat. Had I been a few days earlier, I would have been on a boat that was wrecked! . . . To get ourselves and all the mission freight up the Min River from Foochow required thirteen boats—the little house-boats used on Chinese rivers. . . . Our boatmen stopped yesterday at their home city to get a full quota of helpers. Several boatloads of soldiers towed by a launch passed us in the morning, before we stopped. We have just passed the soldier boats again, and our captain has just told me that they had an hour's fight with the bandits yesterday afternoon. Isn't it beautiful the way we get taken care of! We have come along safely so far, with only a few delays for soldiers and the paying of taxes."

REV. AND MRS. AZEL A. MARTIN, ARUPPUKOTTAI, INDIA

"The common people of India have only a small fraction of the intellectual stimulus that we have in America and we are unceasingly at the problem of keeping our leaders intellectually alive. Every year new books are prescribed by the Theological Seminary, study carried on by our teachers, catechists and Bible-women, and annual examinations given them. In September, at the annual convention in Madura, cash prizes are given for the best results.

"This year, through the help of the American Bible Society, we have been selling Bibles at half price. The greatly increased sales show how costly Bibles are. The cheapest complete Bible in the Tamil language costs 46 cents. This is equal to two days' wages of a strong manual laborer, or of an ordinary school teacher. School books, papers, and magazines are all proportionately expensive. We marvel at the comparatively large sums which some of our people pay for literature.

"One of the great fields of helpful activity we Western Christians can still develop is that of good literature, by heavily subsidizing the cost of papers, magazines, and books so that they can be sold within the reach of people of all religions and classes. We are glad to say that the Christian Literature Society of India is our united effort in this field, and it is pushing ahead from year to year. It publishes books on religion, science, stories, text-books, and prints magazines. But they have few pictures, and are small and cheap, because our people are too poor to pay for better work."

MISS MARGARET E. WALBRIDGE (B.), INANDA, SOUTH AFRICA

"Our Agricultural Show at Inanda was a first attempt. Many missionaries came out from Durban—two bus loads—in spite of the rain; also the owner and manager of the Sugar Estate, about ten miles away. Mr. Downing and his daughter came from Durban. He is head of one of the biggest firms in Durban, and we buy about a thousand dollars' worth of supplies from him each year. He gave five dollars in special prizes, all for knitting and sewing. There were about forty white people, and I don't know how many Zulus, among them a local chief and another.

"Dr. J. D. Taylor spoke; then Rev. John Dube, Zulu leader of this section, opened the show. After the people were in, Mr. Hicks explained why the various prizes were awarded to the different farm products—that is why certain corn got first prize, etc. Also speakers talked about cows and poultry. Exactly 434 exhibits were entered.

"We gave all the white people chicken salad, tea, cakes, and sandwiches here at the house. The Zulus invited guests—about thirty-five of them—and had a roast chicken dinner in the Industrial Building. In the afternoon children from near-by schools played games, and small prizes were given, with a special prize to the children of the school winning the most events. The Inanda Day School won special prize. In the evening Dr. Taylor showed moving pictures in the church, the most notable being the series of Tuskegee Institute, in which the people were much interested.

"Our next event was the Native Teachers' Conference in Durban, a conference of the teachers of the natives in Natal. This year there was a display of industrial work, and Inanda Seminary was asked to show work. We took in nine girls to demonstrate sewing, basketry, knitting, and ironing. We had also some finished work on display. I wasn't able to attend any of the meetings, as I had to be in the exhibit room all the time with the girls. We were the only school that had pupils actually at work and they attracted much attention. We had some free advertising out of it, as you will see by the account below, clipped from one of the leading papers of Durban.

"An exhibition of more than passing interest was opened by the Chief Native Commissioner, Mr. C. Wheel-

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THE HOME BASE

American Board

$1,260,825.00

This is the sum total of the appropriations for the year 1926, decided upon by the Prudential Committee at their meeting November 17. It is the same amount as was actually expended last year for the regular budget of the American Board. It does not include the appropriations of the Woman's Boards or the considerable sums coming for special work outside of the appropriations. In view of the fact that the expenditure of the above sum last year resulted in an indebtedness of $85,000, the action of the Prudential Committee may be considered a bold one. Some may question its wisdom. The decision was reached as the result of careful deliberation covering two meetings of the Committee. At one of these meetings we had the advantage of the presence of Rev. W. S. Beard, representing the Laymen's Advisory Committee of the Commission on Missions; two State Superintendents, Rev. W. F. Frazier of Vermont, and Rev. W. H. Rollins of New York; also two representatives of the Woman's Board.

On the one side were the pressing needs of the missions, expressed in carefully prepared estimates for the year; on the other side was the rather disheartening fact of inadequate gifts from the churches, as revealed in the record of recent years. It was recognized that the churches had made large gains since the War period, but these gains have not overtaken the increased cost of the foreign work.

The encouraging and really deciding consideration was the action of the National Council at Washington instructing the Laymen's Advisory Committee to secure a special relief fund from individual givers, by which the American Board shall benefit to an amount not less than $115,000, before September 1, 1926. Accompanying this proposal was an expression of opinion to the effect that, counting upon such help, the American Board need not order the retrenchment of the work which had been contemplated, and concerning which word had been sent to the several missions. This generous action of the Council appeared to be in the nature of a mandate from the churches. It was hailed with gratitude and joy. As never before the Committee felt they have behind them the whole strength of the denomination. So the danger of deficit was discounted and the work was planned on the existing basis.

This means a strenuous year for the Commission on Missions, their Promotional Council, the State Superintendents, the officials of the Home Department of the Board, and, most of all, for the Laymen's Advisory Committee and Mr. Beard, its Secretary. Let us all take hold while the year is young. Unless every source of income shows a gain —churches, Sunday schools, individual gifts—we stand to fail. It would be a thousand pities if, while Mr. Beard is gathering these emergency gifts, our regular income from churches and individual friends should fall off. But that need not be. With a prosperous country, a loyal constituency, a good plan of campaign, a glorious work, and a Living Christ, we have a right to expect a successful year.

A Hopeful Comparison

It may be interesting to know how comparatively our Apportionment Gifts have kept pace with the home expenses of our churches during the last ten years.

Following are the figures from the Year Book:—

	Home Expenses	*Apportionment Gifts*
1914	$10,716,311	$1,237,347
1919	12,195,872	1,697,834
1924	19,507,607	3,112,520

In 1914, for every dollar given to straight Benevolences counting on Apportionments, the churches spent *$8.66* for Home Expenses.

In 1919, for every dollar given to Benevolences counting on Apportionments, the churches spent *$7.18* for Home Expenses.

In 1924, for every dollar given to Benevolences counting on Apportionments, the churches spent *$6.26* for Home Expenses.

During the last five years the increase in Home Expenses has been 60 per cent, while the gain in Apportionment Benevolences has been 83 per cent.

This is certainly a most healthy and hopeful sign.

Woman's Board of Missions

Keep the Goal in Sight

The new year starts off with a small loss in gifts of the Branches for the regular work. We accept this as a challenge, for the pace in the months to come must be speeded up to attain the goal of $301,467 adopted at the Annual Meeting. That involves a gain of $5,733 over the gifts of the year just closed.

Canadian Women Reorganized

For the first time in thirty-nine years the Woman's Board has no appropriations on its list for West Central Africa. This is because the Canadian Woman's Board, which has been so closely affiliated with us and has of late supported all the West Africa workers on our list, has severed its connection. In accordance with the organization of the United Church of Canada, the Congregational, Presbyterian, and Methodist women are uniting in the new Woman's Missionary Society of the United Church. We have received a program of the "Inaugural Service" which took place in Toronto, October 26.

Those who approve the present financial policy of the W. B. M. of collecting its money a year ahead, will be interested to know that the new union organization in Canada has voted to have the money in hand before making appropriations. It seems that the Canadian Methodist women, who make up the largest group of the three, have always followed this policy, and the others decided that it was the ideal plan. Miss Jamieson, the Secretary of the old Congregational Board, is Secretary of the new Society.

Hospitality to Missionaries

A new standing committee was appointed at the Directors' Meeting, which immediately followed our Annual Meeting, to be known as the Hospitality Committee. The members are: Mrs. Brewer Eddy, Chairman, Mrs. Elbert A. Harvey, and Mrs. James R. Jewett. Their duties will be to serve arriving and departing missionaries when they are using the port of Boston, and to look after missionaries who are in the hospitals of this vicinity or otherwise need attention. This is in line with a similar service which the Woman's Board of Missions for the Pacific shows to missionaries landing at or departing from San Francisco. This Board keeps careful tabs on all missionary travelers. Many a one could testify to the cordial reception, the happy fellowship at luncheon, or the wealth of flowers which alleviated the homesick pangs as they left the home shores. We in Boston cannot hope at once to strike the pace set by our California sisters, but we believe that this new committee will have an opportunity for much appreciated service.

For some years one of our Branches—New York State—has had a Hospitality Committee for a similar purpose. It has been all volunteer work and has been at times quite exacting, as, for instance, when Branch members have been on hand in the early morning hours to meet incoming boats. The Board has made a small grant to help on the financial side.

An Investment Opportunity

More and more our Board is laying emphasis on preparation for missionary service. It is expecting its candidates to be fitted for the special positions which they are to occupy, and it is encouraging its missionaries on furlough to take further preparation, or to freshen up in modern professional methods. That our missionaries are only too glad to take advantage of this opportunity is evidenced by those now at home. Miss Isabelle Phelps of Paotingfu is studying for a degree at the University of New Hampshire. Miss Caroline Frost of Amanzimtoti and Miss Ivy Craig of Mt. Silinda have just completed courses at the Kennedy School of Missions in Hartford. Miss Jean Dickinson, professor of sociology at Yenching College, Peking, is studying at the New York School of Social Work, besides doing full-time case work under the Charity Organization Society. Florella Pedley, who has just returned from Japan, is also at the New York School of Social Work, having been so fortunate as to secure a fellowship there. Miss Olive Greene of Smyrna is taking courses this winter at both Harvard and Wellesley. Others now on furlough have plans for study after the Christmas holidays.

We are glad that it has been possible, because of our Scholarship Fund, to help meet the expense of this study in some cases. During the past year the income of $15,000 has been available. It has been used also to help young missionaries who have gone out during the year, as well as to give scholarship aid to one young medical Student Volunteer, now in the second year of her course. That the present fund is inadequate for all these purposes will be seen at a glance. We dare to hope that legacies and gifts from individual friends will increase it to at least $25,000.

New Publications

Copies of our Annual Report for 1925 are now available and may be had on request.

Mrs. Warner's ringing article in the December *Herald*, "About Face, Women," has been reprinted as a small leaflet and may be secured without charge. Every auxiliary officer or member who is disturbed by the merger proposals should have it.

The newest study book is "Ventures in Inter-American Friendship," by S. G. Inman, just published by the Missionary Education Movement; price, fifty cents. It will be welcomed by discussion groups of both men and women, and all others who wish to know the trends of thought on social, political, and religious problems in Latin-America in their relation to the evangelical movement.

Woman's Board of Missions of the Interior

Greeting to the Branches

"The Christian world awakes and finds in the Lord's Prayer a spiritual creed and a social program."

(From address by Wilfred Monod, delivered at the Universal Christian Conference on Life and Work, Stockholm, Sweden, 1925.)

In the transitional period before us, as we work out plans for the unification of the Woman's Boards with the American Board, there is danger of thinking more of the process than the program. Our work is part of God's program for Kingdom building.

The adoption of the Report of the Committee of Twelve at the meeting of the National Council in Washington means to the Woman's Board of Missions of the Interior, as well as to the other Woman's Boards, that we are eventually to be a part of the American Board. What we need to emphasize now is that the process of unification must be slowly, carefully, judiciously, and prayerfully made; that until the new organization functions, our present Board will continue, and we as a corporate body of women must meet our responsibilities and support our work.

Our total budget for 1926 is $258,998.66, which includes the support of our missionaries; appropriations to our work on the mission field, based upon requests from the missions; furlough, travel, outfit and refit allowances for missionaries; our share in denominational and interdenominational plans; and the expenses of administration at the Home Base. In making our budget the closest attention was paid to economy, both on the field and at home. The budget does not include the deficits of 1924 and 1925.

Until there is a deeper spirit of consecration and unselfishness on the part of our churches; until there is a keener desire on the part of individuals to put into action the will of the Father, "on earth as it is in heaven," Mission Boards will have to keep their budgets at a figure that might be interpreted as disobedience to the great command. Heartbreaking it is when we interpret the figures in human terms and realize their pitiful inadequacy to meet the needs of a great work. However, we shall have cause for rejoicing if at our Annual Meeting in the First Congregational Church, Oak Park, November 2 to 4, 1926, we can report that every cent of our total budget has been paid into the Treasury; if, also, we can report that the building funds before us have been fully paid or pledged. We can make our next annual meeting the greatest in the history of the Board if we begin with the new year to pray and plan for its success. Ten months of careful seed-sowing must result in a great harvest.

Mary D. Uline,
Home Secretary.

A New Leaf in the Treasurer's Book

(*A Message from Our New Assistant Treasurer*)

We have turned over a new leaf. The pages of our 1926 ledger are all fresh and clean. They are ready to be filled in with the finely pencilled figures representing the motive power that carries a Christian civilization to pagan lands.

Our budget for this year is $258,998.66, which means that every month we should receive $21,582.38. Let each of our states watch closely to see that they meet their full amount. For if there is no falling behind, at any month, our whole amount is assured by the end of the year.

This year brings to us particular responsibilities. Our work is thoroughly established, and is waiting for us to provide the means for its expansion. We have before us the idea of a merger of the foreign missionary boards. The other Woman's Boards are free from a deficit. We are facing a debt of $33,000. We must in no way add to this sum. Instead, we must wipe it out and carry forward the totals to our new pages, without any burden of obligations to be paid.

Our old friends have shown us a loyal devotion and self-sacrifice in the past, which is an inspiration to all who have known of it. We hope that this year will see added, to their earnest endeavor, a host of new friends, ready to work with them, to support the urgent needs on the foreign fields. May our slogan for the New Year be, "Give! or get, $25,000, from new friends."

Margaret Lyman.

A New Head for the Kobe Building Fund Campaign

Mrs. Charles B. Marsh of Kansas City, president of the Missouri Branch, has been secured as executive secretary of the Kobe College Building Fund Campaign. She came to Chicago to take up her duties on December 7. Miss Charlotte B. DeForest, president of Kobe College, was expected at headquarters December 10. She has come over from Japan for a short furlough.

What of Youth in 1926?

Are the young people and the children of your church community going to receive the missionary information and catch the missionary enthusiasm that they should during the year 1926? This is a question that every woman interested in missions and every W. B. M. I. auxiliary ought to be asking this month. For in the unified organization which is to be built up, as in the present Board, the continuity of the work will depend upon bringing forward new leadership and leadership of the best. Suggestions of how to develop missionary interest in the church school and the young people's

society, or in separate groups, may be obtained by writing to our Mrs. Paul F. Doescher, young people's secretary, or Miss Mary Lamberton, children's secretary.

The young blood brought forward by both departments was much in evidence at the last Annual Meeting. Independently of other W. B. M. I. work, the young people are asked to raise a budget of $15,000, which goes for missionaries' salaries, school support, scholarships, and the maintenance of hospital beds. The young people's dinner on Wednesday night at the Detroit annual meeting was attended by 250 young women and men and proved to be one of the most spirited events of the session. Three of the missionaries appeared on a toast list, whose slogan was, "Kodak As You Go—There's a Picture Ahead!" Miss Mabel E. Long of Samokov, Bulgaria, spoke on "The Film—Sensitiveness," and capped her toast by singing a charming and wistful Bulgarian song in costume; Miss Lillian C. Brauer of Adana, Turkey, described her experiences with Turkish boys and girls under the topic, "Making the Prints—The Laws of Influence"; Dr. Lois Pendleton, responding to "The Need for the Sun: Alone, They Are in Darkness," told of the physical and spiritual needs of China and the work of a Christian hospital.

Another feature of the young people's appearance at the annual meeting was the twenty-one posters sent from six states to the poster contest, whose gay colors and lively figures brightened the church parlors. First prize was awarded to Miss Olive Russell of the First Congregational Church of Kansas City, while second place was taken by Robert Dunning of Minneapolis.

Children of the Detroit Sunday schools figured in the Children's Hour Tuesday afternoon, and presented "Our Messengers of Light," a dramatization of the mission work in which they have a share. Each child impersonated a missionary and carried a tiny candle, which, after telling the story of her work, she affixed to a huge map of the world at the point where that missionary is stationed. Chinese favors were distributed among the children attending the hour.

Mrs. Barton and Mrs. Loba

In the passing of Mrs. William E. Barton and Mrs. J. F. Loba, the Woman's Board of Missions of the Interior has lost two devoted members of its Board of Managers; but it is rich in the memory of their good deeds and their Christ-like spirit.

Mrs. Barton substantiated her belief in the cause of missions and her love for it by active loyalty to the Board and a personal understanding of the work. Her faith in the reality of unseen forces gave her a power which was never ostentatious, but was always felt by those associated with her. Although modest in accepting the honors conferred upon her, when two institutions of the Board were named after her, she was always happily conscious of the bond thus established between herself and the Esther Barton Hospital for Women and Children at Taiku in the one place and the Esther Barton Assembly Hall at Madura, India, in the other. We thank God for the life of one who walked by the side of her Master and helped to make Him known in her own beloved country and in lands beyond the seas.

Mrs. Loba was, until recent years, when she was much confined by ill health, always a faithful attendant at the Friday meetings and the executive sessions of the Board. Her deep love of our work and our missionaries and her joyous zeal in promoting the cause made her contribution of a rare spiritual order. Even after she was no longer able to attend the meetings regularly, we knew and felt that she was praying daily for our work and our workers, and she did much in these latter years through correspondence with her beloved friends in foreign lands.

Our memories of Mrs. Loba are of a subtle loveliness. We recall her gracious manner, her innate courtesy, her unselfish, sacrificial consideration of others, and her unusual capacity to love, cheer, and encourage those who crossed her path.

Three Branch Meetings

Unification plans were among the principal items of discussion at three Branch annual meetings, which took place simultaneously on November 10 to 12.

The Ohio Branch, meeting at Painesville, reports one of the most successful annual meetings of its history. The program was practically an "all missionary program," with twelve missionaries participating. Wednesday evening Mrs. Maki Vories spoke for the New Japan, and Mrs. Robert E. Lewis, formerly of Shanghai, who has recently sent a son as medical missionary to Foochow, spoke forcefully and informingly on the New China. Thursday morning was given to the Near East, represented by Miss Helen Crockett of Samokov, Bulgaria, Miss Jessie Martin of Adana, and Miss Edith Cold of Marash, Turkey, with a glimpse of Ceylon from Mrs. Clara Pendleton Browne.

The culmination of the program was the Kobe luncheon, at which Lake Erie College, situated at Painesville, consummated a relation of sisterhood with Kobe College. Miss Eleanor Burnett of the Kobe College faculty and Mrs. Maki Vories, an alumna, were present to tell what the sisterhood would mean to the Japanese institution and to its students. Miss Vivian Small, president of Lake Erie College, and Miss Josephine Brown, president of the student Y. W. C. A., spoke for the American side of the partnership. Rev. F. Q. Blanchard praised the new fellowship which is uniting the youth of the colleges the world over. Miss Uline, of the W. B. M. I., conducted a simple but significant little ceremony uniting the two institutions, during which Mrs. Vories of Kobe and Mrs. W. F. Brunner, an alumna of Lake Erie and the retiring president of the Ohio Branch of the W. B. M. I., stood clasping hands. Letters received since the ceremony inform us that the Lake Erie students have undertaken to raise $1,000 in four years to fur-

lish a Lake Erie room in the Ohio Building being donated for the new campus at Kobe.

Special honors were paid to Mrs. Brunner, who lays down the presidency, after five years' service, of the Ohio Branch and thirty-eight years of service with the W. B. M. I. In token of appreciation, the Executive Committee presented her with a silver loving-cup. Mrs. A. M. Gibbons became president, after an exceptionally able and faithful service of twenty-four years as corresponding secretary.

Kansas reports an enthusiastic state meeting at Hutchinson, "the best ever in attendance and in all ways." Miss Mabel E. Long of the Samokov Schools, Bulgaria, spoke repeatedly, and brought an inspiring missionary message. Merging the state home and foreign missionary organizations was consummated at this meeting. Mrs. J. B. Gonzales of Topeka, formerly vice-president, is the new Branch president.

The Iowa Branch held its forty-ninth annual meeting at Fort Dodge, with a fair attendance and notable interest. Miss Susan Orvis and Miss Frances Bement delivered strong messages, while Dr. Channon spoke for missionary interest in the home base. Mrs. Lucius O. Lee, foreign secretary, brought a word of reassurance and inspiration concerning the impending changes in the national missionary societies. Resolutions were adopted looking toward the organization of Iowa women into one home and foreign missionary society, which will probably become effective in 1926. The Iowa Branch is preparing to celebrate its Golden Jubilee next year, and great effort will be placed on completing its Kobe Building Fund of $20,000.

Woman's Board of Missions for the Pacific

Simplicity, Sincerity, Sympathy, Service

This slogan, suggested a few days ago by the Principal of one of our Junior High Schools upon the occasion of the dedication of its fine building, offers good stepping-stones for us as we enter upon 1926. Simplicity, the result of the mergers of this epoch-making time; sincerity, the natural sequence of simplicity, suggesting also loyalty and a train of sterling qualities much needed in our churches today; and sympathy, the necessary antecedent of all true service.

"While They Are Yet Speaking I Will Hear"

The marvelous faith of Miss Ruth Andrews has breathed through all her letters as she has grappled with difficult conditions at Wai. "Captured by faith," as Dr. Fosdick puts it, she has swung out upon the promises of God, and loyally done the very best she could with what she had at hand. She asked for a Nurses' Training School Building, and it was given her; for pupils, and they began to enroll; for furnishings when there was nothing in sight for equipment; for running expenses when there was no apparent possible source of supply. Encouraged by the thought that Indian girls would not insist upon the outfit American girls at home would expect, she began by purchasing a few second-hand army cots which she could repair and paint. She pursued her policy of scraping the bottom of her barrel, as did the widow of Zarepath—in other words making something out of practically nothing—and was undaunted by the proposition that she must herself live in the building without a suitable apartment. Her building fund had not been sufficient to carry out the original plan to include a private office and a living apartment with bathroom, a proper ceiling, and sufficient spaciousness, so that she could endure the temperature in the hot season. She wrote, "In all your thoughts and prayers we hope that you will remember Wai." And somebody did remember. Following the Washington Council, one who had studied the medical work at Wai with keenest interest, and had already given to it and to other similar propositions, cabled $1,500 to make those dreams of Ruth Andrews come true.

The Way Out at Lintsing

Dr. Alma Cooke's furlough will soon be overdue. It has been difficult for her to plan for it, as she has felt that she must wait until adequate provision could be made for the continuance of her work during her absence. While the people of China are becoming educated, there are still thousands of women in the country who will not submit to being treated by any but a woman physician. Because of this, Dr. Cooke asked that a Chinese woman physician be secured to serve during her absence. This request has been generously met by the same donor who, with her sisters, provided the Elizabeth Memorial Hospital at Lintsing; it is she who also met Miss Andrews's need at Wai.

A Piano for Our School at Mazatlan

When Miss Julia Wagner, at our Annual Meeting, told us how the Mexican children love music, of their great desire to have an instrument, and of the way in which the pupils had given up the fruit growing upon the school property in order to start a piano fund, a large contribution was taken up and given to her to complete the necessary amount. She has been so fortunate as to find a good second-hand Kingsbury piano in Mazatlan, so the school now has the coveted instrument, with something over to be used toward purchasing a victrola, or to be added to the library fund. Other gifts for the school's equipment include eight new desks and some tables of cedar wood; several chairs and a cot; and some kitchen utensils have been received. One church in Southern California sent, among other things, shears, a paper cutter,

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MISSION NEWS

The Woman's Board united with the American Board in a cabled greeting on the occasion of the opening dedicatory service of the Neighborhood House, Osaka, November 10. Such courtesies mean much to the Japanese. Miss Cary wants the Sunday schools which gave money for the playground equipment to know what has been purchased. She writes: "The small children's playground is going to be almost ideal, with its slide, swings, and seesaw, as well as a sandbox, shaded by the wisteria arbor, which will beautify the front of the building. The larger boys and girls and grown-ups are to have swings, basket ball, volley ball, and plenty of space for all kinds of group games. I only wish that every boy and girl who gave toward that most generous gift could see what his and her money has bought, and what the gifts will mean in happiness and health in that neighborhood."

In getting acquainted with their neighbors at the new Community House, Miss Cary planned for a "sociable," inviting the mothers of the children who had been coming to the rooms. But neither mothers nor children knew what a sociable was! They came, however, and had so much fun with games, stunts, music, etc., that, as one mother put it, "I haven't had such a good time since I was born!" While another chimed in with, "Yes, we must help all we can to make this work a success." And inside of half an hour after the social gathering closed, several men of the neighborhood appeared to inquire if there would be some similar meeting for them.

The American Board has handed over to the South India United Church, of which the Madura Church Council is one section, several church buildings, as a step toward increasing the responsibility of the Indian Church. By way of celebrating the event a pageant was prepared, showing the history of the church from the beginning, and coming to a climax in the handing over of the deeds of the properties to the secretary of the Church Council. Mrs. E. W. Wilder designed the pageant, and assigned special episodes for development and presentation to the Indian people interested in the institutions.

The Salonica Girls' School has moved into the house recently occupied by the personnel of the Standard Oil Company, on the southeastern side of the Bay, the property having been purchased for the use of the school by the Woman's Board of the Interior. Some of the school furnishings from the former American Board school in Monastir, Bulgaria, have been brought to Salonica for use in this newly acquired building.

The present situation in Foochow has compelled the teachers of mission schools to organize into a rather close corporation. The students of mission schools are talking of doing the same thing. The leaders of the opposition to mission schools are almost certainly boys who have been expelled from them; they do not desire any education, but are looking for any opportunity to assert their authority. At the earnest solicitation of a committee of Chinese, two of them presidents of colleges, two leading members of faculties—Dr. Willard Beard of Foochow College and Dr. Ralph Ward of the Anglo-Chinese College—called on the military governor and the lieutenant of the garrison, who promised to put out a proclamation, and to send plain-clothes men through the streets to intercept unruly students.

At the Hakuaikai, Miss Adams's Social Settlement in Okayama, the medical department cared for last year 1,379 patients, giving 33,732 treatments, with 93 minor operations. Grants from the Imperial Household, the home department of the Central Government, from the Prefecture, and from the city, were made to the Hakuaikai, as usual, some of them larger than heretofore.

Some of us have read or wanted to read that significant book on Heredity, "The Fruit of the Family Tree." It is interesting to learn that it was brought to the attention of a group of Bulgarian Bible-women at their annual conference in Philippopolis, which covered eleven days. Miss Agnes Baird (I.), who is in charge of the work, had the help of Mr. Holway, Pastor Setchanore, and Mrs. Furnajiera, wife of the Sofia pastor. Besides the regular Bible study courses, there were lectures on Sunday school methods for young people's and adult classes by Mr. Cooper, the mission specialist in religious education, lectures on Home Decoration, book reviews, a discussion of a bulletin on the Economic Value of Woman, and a Round Table discussion of methods of work. Each morning a Bible-woman led the half-hour devotional meeting, and every evening other friends came to join in a "sing" and to learn new tunes in the revised Bulgarian hymn book. This must have been as inspiring as Silver Bay or Lake Geneva Conferences to these Philippopolis workers. One specializes in work among prisoners and juvenile offenders, another goes among the working boys and girls in the tobacco factories, a third is specialist in religious education, having just finished a three-year course in the School of Religion in Constantinople; and others are doing equally worth-while work.

A well-organized conference on Christian education was recently held in Ahmednagar, attended by 20 Indian leaders and 35 missionaries from the 28 Protestant Missions, and the large number of churches represented on the Bombay Christian Council. The findings were far-reaching and important as regards the educational program for both boys and girls. One of particular interest to the W. B. M. concerns itself with the girls' school at Ahmednagar. The conference recommended that for the next three years missions working in the Deccan should take advantage of the High School facilities for girls at Ahmednagar, and invites missions controlling high schools to close at least the sixth and seventh standards and send their girls to Ahmednagar. In three years the situation will again be reviewed, since one high school for girls will not permanently meet the needs of that area.

The first legal paper drawn up by the Greek Government addressed to a Greek evangelical body was given to the "Second Church of Athens"—a church made up of refugees from Smyrna and Asia Minor. They had been worshiping in a hut in one of the refugee camps near Athens for two years. They learned that the Chapel of the former King George in the old Palace was vacant. Other parts of the structure were being used for relief or community work. They petitioned for use of the Royal Chapel and the Government granted their petition "for as long as the Palace shall be used for relief purposes."

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MISSIONARY PERSONALIA

Miss May Tebbatt (B.), of Amanatoti, has resigned to take up work the Educational Department of e government. The W. B. M., retant to sever all connections, prosed that she be placed on the mporary Retired List, to which e joyfully assented. Her new pervising of native schools inlves much traveling. "Many days never see a white person at all," e writes; "it is real missionary rk all right and I'm enjoying it. present I'm up on the Drakensrg Mountains, on the border of sutoland, between 6,500 and 7,000 et high, and very cold. The chilen are *so* interesting. At one hool—in one room—there were five achers and 220 children—and all e windows closed! The dresses e quaint!!—anything is wearable d allowable; the fashion for the asuto women and girls is 'pettiats'—they wear anything from elve to eighteen, never less than ree, yards wide. Then they walk ith a swing and a rustle that apals to them. Most of the natives re are Basutos. The men look ost picturesque in very brightly lored blankets thrown over the ft shoulder."

Mrs. Katherine S. Maxwell arved from Africa early in October. fter her departure from Durban, stice Boshoff, of the Native High ourt in Natal, wrote of her to an ssociate: "She gave her life for the elfare of others. She took a great terest in the Native Women's ostel and the native female prisers in the Durban Gaol. . . . I ave often been surprised at the mber of people of both races callg upon her with the object of obining spiritual and other help. he native women in particular love er."

Miss Rena L. Nutting (B.), Diongh, arrived home in time to act as idesmaid at the wedding of her rmer associate in China, Miss nnie L. Kentfield, who is now Mrs. larence M. Wood, and lives in Amerst, Mass.

Miss Susan W. Orvis (I.), of alas, Turkey, is acting as Head of e Department of Religious Educaon at Tabor College, Tabor, Iowa, nd is also helping in the local Conregational Church. She is testing er strength, in the hope of returnng to Turkey.

A son of Rev. and Mrs. F. W. MacCallum is taking over the charge f the American Bible Society Office Constantinople.

Miss Grace E. Babcock (I.), of Kobe, Japan, has returned to this country on account of ill health. She has been threatened with tuberculosis and blindness; but there is good hope that rest and care in this country may save her sight and restore her health.

Mrs. Catherine Hsueh, for three years Chinese assistant to Miss Martha S. Wiley in evangelistic work at Foochow, China, is studying at the Congregational Training School for Women in Chicago. She is earning her own way entirely, and has undertaken the venture at great cost to herself, for it has meant leaving her fourteen months' old daughter to be cared for by relatives in China until the mother's return.

Miss Esther V. Tholin (I.), who arrived in Sachikela, West Africa, last July, writes that she is spending her forenoons learning Umbundu and her afternoons teaching Portuguese. "In one class," she says, "there are just two boys, who are preparing for the 'Primeira Grau' examination. Their names are 'Martinho' and 'Lutero.' Martin Luther! That's an illustrious class for a new missionary to begin on!"

Dr. Alma Cooke (P.) studied in Peking Medical College for a few weeks last fall. The China Medical Board gives fellowships to both foreigners and Chinese who have the proper credentials, so it is possible for one to brush up when able to get away from regular duties. She lived in the same house with Dr. and Mrs. Robinson, who, after the year in the Language School, are to go to Lintsing. Upon her return, Dr. Cooke was accompanied by Dr. Robinson, and all of the station were delighted with his reaction to the situation he found. Miss Alice Murphy (I.), designated to Lintsing, when she shall have finished the language preparation, and Miss Valley Nelson (P.) also visited the station.

The Madrid school and hostel (B.) is being carried on this year wholly by Spanish teachers, with Doña Benigna, who has been connected with the work ever since the days of Alice Gordon Gulick, as Directora. The two new Spanish teachers were once pupils of the W. B. M. School and are deeply interested. Señorita Paca Solis has had long experience in teaching primary schools in the Irish Episcopal Mission and is dignified and able. Señorita Justa Ballo has had a course in library work in Barcelona and so can preside over the school library among her other duties.

Capt. George F. Gracey, D. S. O., Director of the Boys' Industrial School at Oorfa before the War, is now representing the Society entitled Friends of Armenia, and is in Syria investigating the condition of refugees.

Rev. Carl R. Heine, who has been in Japan on account of ill-health, has returned to his home at Imroj, the Marshall Islands, visiting on the way Kusaie, Jaluit, Truk, Ponape, and other islands where mission work has been done in the past. He also went to Holca and Lamotrik, whose inhabitants, "as far as the Light of the World is concerned, are in midnight darkness. No one has ever preached the Gospel to them, and from present appearances no one ever will. Poor souls! I wish I could help them. But I fear I am a bit too old to set about acquiring another language."

Rev. George M. Rowland has been made a member of the Executive Committee of the newly organized Christian Literature Society in Japan.

Miss Clara Richmond (B.), of Talas, is with her father in Millbridge, Me., using these early months of her furlough in rest and recuperation.

The project method persists! Mrs. Edward Wilder, wife of the physician in charge of the Albert Victor Hospital, Madura, writes that among her varied activities during the autumn was the bringing up to date of the "Mission Album"—a huge book, nearly a yard square, illustrating the history of the mission from 1834 onward. It contains graphs, charts, maps, photos, and short sketches of the progress of the various mission institutions. It was used in 1900 for the Ecumenical Council. It is now being made ready for the inspection —and information—of the Board's deputation to India. Mrs. Wilder was also asked to serve on a committee to show the growth of religious work in Madura for the city's "Civic Display," a kind of Exposition which took place in December. A representative Hindu and a prominent Mohammedan were other members of the Committee.

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SO OUR MISSIONARIES WRITE

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wright, C. M. G., this morning when he officially declared open the Native Handcraft Exhibition. The exhibition, which deals with all phases of native handcraft in the schools, is an eye-opener to those who think that the native child is naturally backward and the quality of the handwork shown is remarkably high.

"A row of native girls from the Inanda Seminary, the American Mission School, which has the proud record of being the oldest native girls' school in Natal, catches the eye immediately one enters the exhibition. These girls, all very sleek and happy looking, are busy knitting away under the supervision of an American lady from the Seminary, and the knitting they are doing is of very good quality and compares favorably with that done by their white sisters of similar age. Indeed, the opinion of the lady in charge is that the native children are actually ahead of their European competitors at this stage of their education.

"The handcrafts are good, some of the examples of clay work being delightfully executed, as well as the wood carving and mat weaving subjects, in which these native boys and girls have excelled. Bearing in mind the fact that the exhibition is composed of the work of pupils up to the sixth standard only, its success is surprising, and the promoters are to be congratulated on their attempt to give the public some idea of what is being done in the native schools in Natal, and to dispel the illusion that the children are taught only comparatively useless academical subjects.

"The Inanda Seminary includes an academic course, but specializes in industrial and domestic science subjects, and the curriculum of the institution is carefully drawn up to be of use to the girls in their normal native home life. They learn dressmaking, knitting, cookery (of simple foods such as they are likely to live on), gardening, basket and mat weaving; and the examples of their work on exhibition are a credit to their instructresses, many of whom are natives. The seminary includes in its staff at least one native girl who has passed the 'matriculation' (one of the higher examinations)."

MISS LORA F. SMITH (I.), HERMOSILLO, MEXICO

"We have had Marie Schuebel with us for a week, and I feel as though I had known her for a long time. I am grateful to you for finding her. She adapts herself to her surroundings easily, will know the language well in a comparatively short time, and is full of energy. She has a full program of study and school work already, and finds time to paint window frames and flower pots, saws a board when necessary, helps the girls with their music, and numerous other things. . . . We have many mutual friends and acquaintances at home.

"The new corridor (arcade) was completed August 6 and is a great help in keeping the sun out of the schoolrooms, provides a shady walk, and a place for the children to play when it is hot, or when it rains. Vines are already growing over all the pillars, and our *patio* will be beautiful in a short time. We have a splendid corps of teachers."

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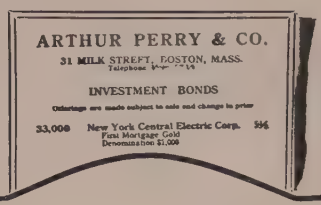
In Aruppukottai, India, beside the highroad to Madura, was dedicated last summer the largest church building yet constructed in the Madura Mission. It is cruciform in shape, white walled, and decorated with brick red. It cost about $8,500, most of which came from America, and will be the rallying center of the 8,000 Christians scattered in the more than one hundred villages of the district. Mrs. J. H. Lawson, wife of the man who planned and built the new church, formally opened the doors; Rev. C. S. Vaughan, chairman of the Local Council of the South India United Church, made the prayer of consecration. Many non-Christians attended the service.

The list of patrons of the recently held Inanda Native Agricultural Show makes interesting reading. It is led by the Head of Native Affairs Department, Mr. Wheelwright. It goes on to include a Magistrate, the Chief Inspector of Native Education; missionaries—Mrs. Edwards, Miss Phelps, Dr. McCord, and others; Chiefs Mandhlakayise, Vika Bhengu, and Kumalo, and others whose names indicate that they are natives. Presidents, Organizing Committee, and Judges seem to have been composed of white and black people, but the Advertising Committee appears to have been entirely made up of Africans. More than one hundred first prizes were offered for all manner of exhibits from cattle, through farm produce, and native arts, to cooking, sewing, woodwork, etc., by boys and girls.

One hundred and fifteen delegates from nineteen of the twenty-four Christian schools of Shantung met at Shantung Christian University to study the work of the Student Christian Association. One of the fine addresses was a study of both the voluntary and the compulsory education principles. The Student Christian Movement was discussed, and also The Present Situation and the Students in Christian Schools.



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MISSION NEWS

Concluded from page 34

At the beginning of November the girls' school in Samokov, Bulgaria, had 162 pupils, and the boys' school, 131. The intelligence tests put to the entering class last summer seem to have resulted in giving the schools specially good material. Of the graduates of 1925, four boys and one girl have gone abroad for further study; six boys and two girls are in the university at Sofia, and two girls have entered the Red Cross Training School for Nurses, founded by Queen Eleanora.

Glory Kindergarten, of Kobe, Japan, has had its first venture in broadcasting. At the invitation of a Kobe newspaper seven of the children, with Miss Annie Howe, the principal, who played for them, went down and sang some of their lovely kindergarten songs—songs which are lovely in music as well as in words.

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WOMAN'S BOARD FOR THE PACIFIC

Concluded from page 33

and large pencil sharpener. A few new Spanish books in rhetoric, poetry, botany, and history have been added, and samples for teaching English have been ordered. These things suggest what others may do as they plan boxes for the school.

Enrollment at Mazatlan

The boys now outnumber the girls—39 to 37. The highest enrollment is in the lower grades, and this is true of both boys and girls. The pupils are from families of a widely representative class, from tradesmen to city officials. A Boarding School has been started with four girls. Though the compound is crowded, it is thought unwise to limit the pupils; as the school is getting a fine start for its future in the new location with a new building.

"Under the Cactus Flag"

There is a Junior Department near at hand (let us hope there are many others) that will have no difficulty in naming that flag, for six Sundays have been given to study based on "Building the Americas." They have fixed facts by means of the beautiful flags of all the twenty republics. Flag drills are always fascinating. The children will be deeply interested when they learn that the author of this book on Mexico is Nora Archibald Smith, the well-known kindergartner who put so many years of her young womanhood into San Francisco. She came to California when a young girl, studied Spanish in Santa Barbara, and went into Mexico to teach. Later, in Tucson, she had many Mexican pupils.

INTERCESSORY PRAYER[1]

The weary ones had rest, the sad had joy
That day; I wondered "how?"
A ploughman singing at his work had prayed,
"Lord, help them now."

Away in foreign lands they wondered "how"
Their simple word had power!
At home, the Christians, "two or three," had met
To pray an hour.

Yes, we are always wondering, wondering "how,"
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee.

A hidden one—but one near God—
Was claiming victory,
As they went forth to battle in His name,
"Lord, be Thou nigh!"

[1] At the Annual Meeting of the Turkey Mission much stress was laid upon the personal spiritual life of the missionary. The following was reported by the Findings Committee:—

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MISSIONARY PERSONALIA

Concluded from page 35

Miss Bertha Morley (B.) has ne to Florida, to be with her other at Mt. Dora. She is much proved in health, and hopes to in New England in the spring d to visit Berkshire Branch, nich is responsible for her support.

The arrival of Miss Margaret elles (B.) and Miss Margaret ammaker (B.) is reported from mbay. Their boat had as pas-ngers the Maharajah and Maha-ni of Patiala, with their suite and 000 pieces of luggage, among nich were a dozen or more motors d some six or seven pianos. Of e latter, some were electric ones, d one of these was made of ystal.

THE CHRONICLE

RRIVALS ON THE FIELD

September 9. At Kobe, Japan, iss Evelyn Boyd, joining staff of obe College.

October 8. At Shaowu, China, r. Edward L. Bliss, returning to e mission.

October 11. At Shanghai, Rev. d Mrs. Alfred D. Heiniger, re-rning to Tehsien, North China ission.

October 21. At Inanda, South frica, Miss Lida M. Russell, join-g the mission.

October 24. At Shanghai, *en oute* for Foochow, Dr. and Mrs. orace E. Campbell, joining the oochow Mission.

November —. At Tarsus, Turkey, r. Richard B. Smith, joining the aff of St. Paul's College.

December 3. At Madura, India, iss Juanita F. Ragsdale, joining e mission.

Last Call!

1926

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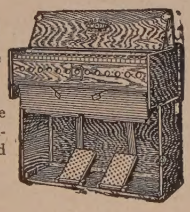

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THE CHRONICLE

Concluded from page 39

Arrivals in this Country

December 2. In San Francisco, Misses Charlotte B. DeForest and Grace E. Babcock, of Kobe, Japan.

December 11. In New York, Dr. Harriet J. Clark, of Ahmednagar, India.

Births

October 30. In Aintab, Turkey, to Rev. and Mrs. Merrill N. Isely, a son, William Henry.

Deaths

October 18. In Claremont, Cal., George W. Leitch, aged 82 years. Mr. Leitch, with his sisters, Mary and Margaret, went to Ceylon as a missionary of the American Board in 1879. After his return to America he spent a number of years as a lecturer in behalf of foreign missions. Since February, 1925, he and his sisters have been living in Claremont, at the Pilgrim Missionary Home.

We chronicled last month the death, on Sept. 29, 1925, of Dr. Chauncey Goodrich, of Peking. Details of his release and of the funeral ceremonies are just reaching us. His death was due to "hyperstatic pneumonia," and we understand that his last moments were painless. His great work as one of the translators of the Bible into Colloquial Mandarin and in connection with the translation and adaptation of hymns for the Chinese Hymnal will keep his name alive in China's annals, while the Goodrich School for Girls in Tunghsien commemorates his dearly loved wife. One of the latest group of hymns which he translated was that beautiful one, written by an Indian woman, "In the Secret of His Presence," which has become a great favorite with some Chinese Christians.

His burial took place in Tunghsien by the side of his wife, who died two years ago. For the first time since the Republic was established permission was given for a funeral cortege to pass through the walls of Peking. Another mark of the respect in which he was held was the request of the Tsing Hua teachers to be allowed to escort the body through the school grounds. Many of these men were non-Christians, some not in sympathy with mission work. At the cemetery, the girls of the Goodrich School lined up beside the road to the grave, singing one of Dr. Goodrich's hymns.

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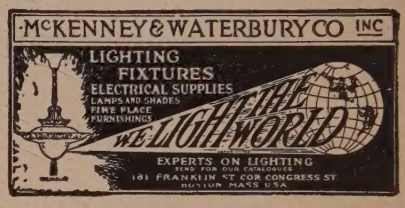

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